

THE WORLD GOSPEL SERIES

11.

THE
GOSPEL OF
ISRAEL

**“Love the Lord your God with all your heart,
and your neighbour as yourself.”**

Edited and for the most part Newly Translated from
the Hebrew, Greek and other Original Tongues
of the Jewish Scriptures and various ancient
Apocrypha, etc.,

with

Historical Introduction, Explanatory Commentary,
Full Annotations and an Appendix

by

Duncan Greenlees, M.A. (Oxon.)

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THE WORLD GOSPEL SERIES

Gather us in, Thou Love that fillest all,
Gather our rival faiths within Thy fold ;
Rend each man's temple-veil and bid it fall
That we may know that Thou hast been of old.
Gather us in ; we worship only Thee :
In varied names we stretch a common hand ;
In diverse forms a common Soul we see,
In many ships we seek one spirit-land.
Each sees one colour of Thy rainbow light,
Each looks upon one tint and calls it heaven :
Thou art the Fullness of our partial sight—
We are not perfect till we find the seven.

G. MATHESON

APART from a few scholars and devotees, the modern public are unwilling to spend time on reading through the whole of the lengthy Scriptures of the world. This little Series is planned to offer them in a cheap, handy and attractive form the essence of the world's great Scriptures, translated and edited by one who has a deep and living sympathy for each of them.¹

¹ Yet it is obvious that the writer does not thereby pronounce his own personal convictions or religious faith. It is an objective study.

It is based on the inevitable conclusion of any fair student that all the great Religions and their Scriptures come from one Divine Source, in varying degrees of purity of transmission, and according to the needs and capacities of those to whom they came—the authentic Word of God to man.

The Publishers hope to issue two volumes yearly, each of about 300 pages, with short notes or running commentary, and an introduction to point out the significance of the book in the history of world thought. This is Volume Eleven.

When the Series is completed, it will form a useful little reference library of the world's religious literature, which has done so much to mould the thought and culture of today, even though few individuals in each of the communities have perhaps been able to reach the ideal laid down in them.

DUNCAN GREENLEES

DEDICATION

This Book
is Humbly and Gratefully
Offered
to all those
who have died
throughout the ages
for
the hope of
Israel,
ONE GOD
and
ONE UNIVERSAL BROTHERHOOD
OF MANKIND

Blessed art Thou, O Lord,
 who createst the forms of Light ;
With abounding Love hast Thou loved us,
 O Lord our God !

Hear, O Israel :
 the Lord our God is ONE LORD !

And thou shalt love the Lord thy God
 with all thy heart,
And thou shalt love thy neighbour
 as thyself.

And you must not profane My holy Name ;
But I will be sanctified among Israel's children :
I am the Lord who make you holy.

The Lord builds up Jerusalem,
 He gathers together the dispersed of Israel,
 healing the brokenhearted
 and bandaging their wounds.
Gladness and joy shall they obtain
 while sorrow and sighing shall flee away !

On that day shall Man regard his Maker ;
His eyes shall look to the Holy One of Israel,
For the Lord shall be King over all the earth.
On that day shall the Lord be One
 and One His Name.

Nation shall not lift up sword against nation,
 neither shall they any more learn war.

Blessed from Zion be the Lord
 who dwells at Jerusalem. Amen, Amen.

THE GOSPEL OF ISRAEL

THE Gospel of Israel is at the same time like and unlike every other. It is the story of a great love, changeless through the ages and filled with a noble purpose of universal good. It tells how the infinite and eternal God, a most loving and lovable Personality, created the universe solely that He might share that Love which is His inmost nature with created beings and give them the infinite satisfaction of directing that Love to Himself, its only worthy Object.

Having made all things of perfect grace and beauty, in pursuit of His Divine plan He had to endow man with free will, so that his love might be wholly free; and in this gift lay the risk of its misuse. Man did use his free will wrongly, and sin came into the world, hideously corrupting God's fair creation. God knew there was now one way to win back mankind

to its destined joy of perfect love for Him : to dedicate a single people to that love, so that all its members be ever conscious of His infinite claim on every moment, every movement of their lives. So God chose a saintly man to found that Nation. Her infancy carefully nurtured in an alien land least likely to pervert His purpose, Israel was in due time equipped with sufficient knowledge of God's will for her and of the laws wherein lies human happiness. These she willingly accepted with free and open heart, binding herself for all time to be God's adopted child and, living according to His will, to spread the knowledge of Him through all the nations. God then led her in and gave her the Holy Land which should be hers for ever.

Though she often neglected and at times even denied her mission, suffering greatly on that account, it is still the purpose of Israel's being, innate in every Jewish soul. To fulfil this mission God has preserved her wonderfully through ages of fearful suffering to our own day ; and to this end He still gently leads her on through the desert of her history in many scattered lands.

Yes, this is the story of the infinite Lover's great love for a people representing all humanity, and for every individual who identifies himself with its great ideal. But as love can only thrive in an atmosphere of good will, it is also the story of the highest ethics. As we treat others, so will God's laws treat us; and if we would enjoy His love we must reflect it on all with whom we come in contact. Thus all good social qualities stem naturally from a totally devoted loving adoration for the infinite Creator and Ruler of the universe. By looking constantly to God, patterning our lives and souls more and more on the image of His dimly seen perfection, we gradually come to feel Him always with us, watching over and guiding us, blessing us with all good things of this His goodly earth and boundless treasures of the Spirit. So indeed we grow to know that moveless peace, the quiet confidence of an optimism which even the cruel disillusionments and tyrannies of a sin-infested world can never shake. Even in this bodily life of ours we begin to share the bliss of perfected life in Him, a life to which prayer and praise expressed by wise and

kindly action are the natural and only possible initiation—whether for individuals, the God-elected nation, or the God-created human race itself. To this have all the Prophets, Priests and Sages called us with God's voice—which we do well to listen to with reverent ~~obedience~~ ~~obedience~~.

To hold perpetually this noble destiny of Israel's worldwide mission before the people, God gave those laws and customs which even today mark out the faithful Jew from his neighbours. And his loyalty to that calling gives every real Jew an instinctive leaning towards world unity, social justice, and the advance of man in spiritual and material fields. If truly moulded by God's ideal for him, each Jew's life interprets God's changeless love for Israel as the medium to draw all men towards His overflowing heart of perfect Love and Justice.

THE GOSPEL OF ISRAEL

PREFACE

IN trying to write on Israel's Gospel, one brought up in a modern Christian environment labours under two serious difficulties. First, he has from childhood been using the Jewish Bible in a way to uphold certain doctrines which would have been repellent to its inspired authors and most certainly could never have dawned on their minds. The fatuous superstition that every detail in the life of Jesus was foretold by Israel's Prophets centuries before his day dies hard in the mind ; it takes an honest effort to look with fresh unprejudiced mind on the Hebrew Scriptures, ready to see in them what the Jew has always seen. Secondly, perhaps no one who has studied the 'Higher Criticism' can ever again look on these ancient books quite as the simple-hearted orthodox regards them. It seems impossible to put away the evidence of their complex sources, frequent editing, and numerous interpolations.

Yet it is certainly the duty of an editor in a Series like this to do his best in both these fields. And I personally have been helped to this end by the study of such of the

Ras Shamra documents as have come my way; I can now realise how old are many ideas in Canaan that critics have with overconfidence been assigning to post-exilic times. We can now admit that, save for a few obvious glosses and interpolations and some disarrangements, the great bulk of the Bible books date back to very near the times of which they speak—though we need ~~not take~~ obvious myths as history. Long handed down orally as tribal sagas, these may well have been written out by Moses himself in the desert, perhaps in several forms, and later recast in the stately prose we know. Most of the songs and psalms have analogues in Egyptian, Babylonian and Canaanite literature of the 20th to 10th centuries B.C. Rash indeed is the critic who dogmatises about dates today as his grandfathers dared to do threescore years ago. The real scholar will reserve his judgment in the hope of further evidence, and meanwhile he will try to take these wonderful old books as what they claim to be.

They have not yet been given all their due. The two religions which sprang from the Israelite mother, Christianity and Islam, have by material force and effective propaganda drowned their parent's message to the world, changing it to fit their own ideas. The prejudice of centuries, diligently stirred up against the Jews from time to time, has dubbed this glorious Religion a tribal cult, blaspheming its noble portrait of the Universal Father with vile caricatures, slandering His people as jingoes because they know themselves called to be His servants, to work and suffer for the universal brotherhood

of righteousness on earth. Missionaries have often falsified the teaching of Israel and said it never knew a God of Love as Father, or taught forgiveness of the offender—when the Jewish Bible and its Talmudic commentators base their whole teaching on those very foundations. Taken from their context, a few texts which have their parallels in *all* the Scriptures of the world and lack the true inspiration of godliness, ~~being~~ full of a very human resentment against the wicked, have been trotted out time and again as giving the essence of Jewish religion. And so the hymn of hate has been sung from age to age, and “suffering has become the badge of all our tribe”, as even Shakespeare had to make his persecuted Jew say.

Not inaptly has this been called the ‘Gospel of Suffering’, because running through the Jewish Bible, as through the long history of its people, we can trace the scarlet thread of pain; we can learn here how God teaches and strengthens through the suffering He lets man undergo, and so enables him to do the work for which he came on earth.

To be just to the Jewish Faith, I have based my work here on the fine edition of the Soncino Press, and in every case have given Jewish commentators the last word in understanding the text. I trust Jewish readers will find it does not err from what Jewry has understood of religion, at least in modern times. So then, let us try together, writer and readers alike, to put away all we may so far have heard or read about the Jews and their ancient Faith, and see for ourselves, if we can, the

beauties of the Creator with which He has adorned them. For myself this work has been a veritable opener of the eye to beauties never seen before.¹

¹ My usual thanks go to the Director of the Adyar Library, M. Alain Danielou, for continuing the kind privilege of consulting their books at this distant place.

INTRODUCTION

1. Land and People

WHO are the Jews, and which is the 'Holy Land'? Palestine, on the ancient highroad between earth's great Powers in old times, Egypt and Mesopotamia, the perpetual buffer between these two, lies on the eastern Mediterranean. Though so centrally situated, it is a tiny land to have so greatly influenced the history of human thought. It is indeed barely 10,000 square miles in extent, about the size of Sicily, and little bigger than Wales, San Salvador, or Travancore-Cochin, and more than half of it is now in the military occupation of Jordan and Syria. Yet the variation in its altitude, from Hermon (9100 feet above the sea) to the Jordan Valley (1250 feet below it) has dowered it with many climates; it can be bitterly cold or roasting hot, according to the season and where you are. The surface is mostly limestone hills on a base of granite, and it depends almost wholly for its rather scanty vegetation on the winter rains and the dew; the ruthless cutting down of forest trees over centuries has led to a good deal of the once rich soil being eroded away.

As they have been since history began, the people are today mostly pastoral and agricultural peasants, and

until very recently there has been practically no industry outside the cottages. Yet the resources of Palestine are great, and the Dead Sea can provide vast quantities of various useful salts ; there is even the means of producing uranium as a foundation for modern industry in the atomic age. The industry, devotion and skill of new immigrants is once more converting the part of the ~~country~~ now in their hands into the fertile and healthy land it was in early days. But this pioneering on rocky and swampy fields is no work for weaklings ; the Palestinian peasant, if he is to conquer famine, must work hard with his hands, and only the brave, the active and the strong can make a living there.

Six thousand years ago Palestine was occupied by a dolichocephalic Neolithic people whose culture, the Ghassūlian, which succeeded the Natūfian of earlier cave-dwellers, was parallel to the Halāfian of early Mesopotamia. These people worshipped in caves and cremated their dead. By B.C. 3300 the Semitic-speaking Canaanites entered the land, with stone houses and shrines, sacred wells and hills and trees, a sexual worship, and the customs of burial and child-sacrifice. They probably came from North Arabia or Aram, and till B.C. 1600 remained in close cultural touch with their former neighbours of Babylonia. Pushed out from Armenia by invading 'Aryans', the Amorites also entered this little land from the north, about B.C. 2500, and at Byblos a syllabic form of writing was in use by B.C. 2300, possibly under the influence of Egyptian colonists. By this time on the older Neolithic stratum

of the lower classes a Chalcolithic Age was in full swing, with fine ceramic wares. By 2000 there was already the Early Bronze Age at Beit-Mirsim, while in North Syria the myths and epics of the Canaanites were being written down in an experimental alphabetic script by B.C. 1500.

During the 14th century, while Egyptian and Hittite armies pushed each other to and fro, waves of ~~new~~ Semite settlers came in, speaking an Aramaic dialect almost the same as the native Canaanite; they were known by the general term 'Khabiru', in which many scholars have seen our word 'Hebrew'. At Byblos the Phoenician alphabet was in use by 1300; at that time excavation shows that Israel was settling in the uplands. By 1100 the Philistines, probably an Aegean people, had joined the medley, and iron came into fairly general use.

Many of the Canaanites were certainly absorbed into Israel by intermarriage, slavery or conversion during the ages, and Asher, Dan and Gad seem to have had very largely non-Israelite origins. Until the Exile the local religion was persistently retained by the mass of the people, and when Samaria was overthrown in 720 the northern part of the land was peopled with colonists from many eastern races. Galilee and Samaria were forcibly converted to Judaism by the Maccabean Kings, and a great part of the 'Jews' who spread over the Roman world during the three following centuries, were probably of this mixed blood.

That is why the Jews of today are certainly not a single race but rather a socio-religious grouping. Their

cranial index ranges from 73 to 89 and is in most cases near that of their Gentile neighbours. The hook-nose popularly ascribed to Jews is actually a Hittite feature, and if there is any fairly common feature of the Jews it is that the nostrils are slightly drawn up, the brows are rather close, the lips and eyelids rather full. Jews are great lovers of the home, where alone for centuries they could be free and Jewish, and of children, God's gift in whose little hands is held the future destiny of mankind. But though they have so strong a sense of national coherence and continuity, though Israel has all the essential characters of a nation, there is no such thing as a 'Jewish Race', such as Hitler dreamed of in the woolly moments of his beer-hall tankards. If you meet the pre-Zionist Jews of Palestine today, you can see in many of them the image of their Hittite or Canaanite forebears, absolutely identical in race with the converts to Christianity or Islam who so proudly, and so falsely, claim to be the Arabs who conquered under the Prophet's banner, because they have adopted the Arabic language of their conquerors. The tiny armies from Arabia were long ago lost in the hybrid masses of the Palestinian population, and the idea of a 'racial conflict' in this Holy Land is a fantasy of the ignorant.

2. Moses, the Founder of Israel

Born in Egypt, while Israel was oppressed there, God prepared the deliverer who should bind the tribes into a

nation by a pure and noble religion. Amram, Jacob's great-grandson, married his aunt Yochebed, and they had a daughter Miriam and a son Aaron. At that time all Israelite boy babies were to be drowned, and when another child came Yochebed could hide her little one only for three months and then put him in an asphalted reed cradle, set it afloat, and bade Miriam watch what happened. At noon the Egyptian princess ~~Bathya~~ (or Merries) came there to bathe; seeing the ~~baby~~, she pitied it and adopted it into her own family. As a wet-nurse Miriam brought her own mother, Yochebed, to look after him. Thus it was that the child Moses was brought up with the Royal family and "learned all the wisdom of the Egyptians".

The Talmud tells us that one day, when he was three, the little boy was sitting on the King's lap when he took the crown from the royal head and set it on his own. This was to have led to his being killed, but to see whether the act was deliberate the child was made to choose between a plate of gold and one of fire; when he took the fire to his mouth, he burned the tongue, made himself a stammerer, and so saved his life. When still a boy he often used to go to Goshen and to watch the sufferings of Israel, and then he learned of his own parentage and of God's promises to his ancestors; on his request the King allowed the slaves a weekly day of rest. Tradition says he was eighteen when one day he saw there an Egyptian overseer flog an Israelite who was perhaps slow in his work. In hot anger Moses struck the bully and killed him. Fearing reprisals, his

own people were angry with him, and he had to flee from Egypt into the desert of Midian; the Talmud gives long stories of his adventures in 'Ethiopia' on the way thither.

Coming to a well, he saw a party of girls being prevented by some shepherds from watering their sheep. Courteously defending them, Moses drew water for them ~~and, so~~ they led him to Yethro their father, the priest of YAHWEH, mountain and fire-God of the smiths, and he married one of them named Zipporah.

Later, hearing that the King was dead, Moses planned to return home; he was leading his sheep to the holy mountain Horeb, probably to consult the Deity, when he saw a fiery manifestation of YAHWEH Himself in a bush. This Glory said it was He, the One God in every age, who had called Abraham, sent Jacob into Egypt, and had now chosen Moses to lead Israel back to the Holy Land out of slavery in Egypt. Moses raised four objections, which were all satisfied: i. How could a poor outlaw and a shepherd hope to see the King of Egypt and ask for Israel's release? God promised that he need not fear, for He Himself would go with him. ii. He asked, "How can Israel worship You whose Name we do not know?" and God revealed His ineffable Name, adding that it was He whom Israel among other deities had always worshipped, and this should be declared to the heads of her families. iii. Then he asked, "What if they do not believe me?", so God gave the power of working miracles to convince them; lastly, iv. Moses said, "How can I speak whose mouth

has a defect?", and God said Aaron would repeat for him what He would say.

So, in about B.C. 1446, Moses returned to Egypt with his wife and two sons. With Aaron he sought audience of the King, demanding that Israel be allowed to make a pilgrimage into the desert to worship YAHWEH there. Thinking this a mere pretext of laziness, the King obstinately refused permission, even increasing the labours so that the people complained to Moses against his ill-fated interference which had only worsened their lot. When he reported this to God, He sent him repeatedly to the King with warnings which, being ignored, were swiftly followed by severe calamities. In turn, the July inundation of the Nile turned red and stank like blood, and there was a terrible plague of frogs; in autumn came vast crowds of mosquitoes and then stinging dog-flies, which gave rise to murrain on the cattle and boils on men. Then in January appalling hailstorms beat down the crops and killed the smaller beasts, and this was followed by clouds of locusts which consumed all standing crops and stripped the trees. At this point the King yielded so far as to say the men of Israel alone might go, but Moses would not accept this compromise. So a dense darkness covered the whole land, frightening the King into consenting that all Israel should go, but they must leave their cattle behind, to replace his own herds destroyed by the plagues. But Moses insisted that all the people should go, with all they had. This the King could not agree to, so the last plague of all, a frightful pestilence, killing all the firstborn of Egypt,

plunged his kingdom into mourning. Meanwhile, ordered so by God, Moses taught Israel how to observe the eternal Feast of Passover in honour of their rescue, and he took advantage of the confusion in Egypt to lead the tribes out eastwards into the desert; they were joined by a motley crowd of other fugitives, slaves and nomads who attached themselves to him as Israel's first proselytes.

We cannot trace their path in the desert, for the places named can no longer be identified; until the 4th century A.D. even the holy Mountain of the Law itself was unknown, and the present 'Mount Sinai' is unlikely to be the actual scene of the great event. Probably they went straight across the desert towards Kadesh, the holy town, where they seem to have spent many years among kinsfolk already settled there. They were led on their way by the Divine Presence visible as a fiery cloud, and when the Egyptians pursued them they were marvellously saved in an arm of the sea where the enemy were drowned. This rescue convinced them that Moses was indeed their chosen leader, and though they often grumbled at the hardships of the way and sometimes rebelled against his authority or slid away from loyalty to the God he taught, they were on the whole faithful to his leadership. Miriam led the people in a typically 'prophetic' dance and song of triumph to the drums,¹ after that great deliverance by the sea, and so put heart into the crowd as they faced the unknown future.

¹ Typical is the Talmudic legend which says God forbade the Angels to join in this rejoicing while some of His own children, the persecuting Egyptians, were in misery.

They came to Marah's 'bitter' waters, which Moses made 'sweet' for them with a piece of wood (his staff?), and manna, a wonderful food from above, was rained down to satisfy their hunger. So they came to Sinai, and here under awe-inspiring circumstances Moses entered the fiery cloud and received God's Law for the Nation; they formally bound themselves by a 'Covenant' to obey that Law and to hold YAHWEH alone as their God, while He adopted them eternally as His people, warning them that disobedience would lead to temporary ruin which only repentance could dissolve.

This was Moses's great achievement, to bind this loose grouping of tribes into a single Nation together with those who should accept the Covenant in later times. Such a unity could be based only on the religious impulse of a common God and King-Protector, to whom loyalty must be shown through a truly ethical code. Peake rightly says, (p. 44): "To him belongs the imperishable glory of creating a national consciousness which fused the emancipated Hebrew slaves into a people proudly aware of itself as the chosen of YAHWEH." This could be done only by a man of prophetic spirit, strong personality, and a sympathetic devotion to the people which could maintain justice and discipline even among these wild tribesmen. Moses had ability, piety, integrity and a keen sense of responsibility; and these qualities justified God's choice of him. So the faith he built was able to survive the confused struggles that followed their entry into Canaan, its foundation being indeed a real message from the eternal God. *Yet so

long was he hidden in the fiery cloud that the people feared he was dead and got Aaron to make a molten Calf out of their golden ornaments, and they were worshipping this when Moses came down, his face shining with the glory of his intercourse with God. The disorderly idolatry at once came to an end.

Having taught Israel how to worship this one unique God of theirs and established the basis of a truly spiritual monotheism, Moses at a sacrificial feast, shared with Yethro his father-in-law, initiated the Elders into a direct vision of the Divine Glory, and so gave proof of God's call to Israel. Then on Yethro's advice he chose seventy of them as judges to help in answering the people who enquired of God through him as a Prophet. Then too he pitched the Sacred Tent of Meeting, where God could always be found, as an ideal pattern for the later Temple which was to be the centre for the Mosaic cult.

The people then moved on their way. Growing tired of the daily manna, they grumbled to Aaron, being perhaps afraid to speak to Moses who had got the manna for them from God; they demanded the meat they had enjoyed in Egypt. Vast drifts of quails then appeared for them; they netted and ate these dried in the sun, till some disease broke out among them. Next, Aaron the priest and Miriam the prophetess became jealous of Moses, who alone was able to speak face to face with God; but his authority was vindicated by a miracle, Miriam being struck down for a while with leprosy.

Arrived at Kadesh in the southland steppes of Negeb, they sent out spies into Canaan; these brought back glowing accounts of the land's fertility, but most of them doubted whether this motley crowd of civilians could fight the civilised and well-armed 'giants' who lived there. The people lost courage and began to regret the security of their lives as slaves in Egypt; so God was about to abandon them altogether when Moses pleaded on their behalf, offering his own life if need be in reparation for their unsteadiness. God then said they must pass through a generation of wandering in the desert until those who had lost faith in His power were dead, for only faith in Him could bring the victory. Before leaving Kadesh, and to show they did not lack in courage, the people made a futile raid into Canaan which, being the result of disobedience, failed miserably, and then they obediently retreated into the desert.

But the flames of discontent still smouldered. Presently Dathan and Abiram, members of the eldest tribe, Reuben, claimed the civil rulership of the people; but when they appealed to God, He caused them to be swallowed up in an earthquake while in their tents. Next Korah and his party revolted against the brothers' priestly prerogatives; offering incense defiantly by themselves, they were burned by celestial fire, while those of the people who complained of this as unjust died of a plague. It was Moses who again won forgiveness from God for his people. Then to prove that Levites alone could be priests of YAHWEH henceforward, the rod of

Aaron, a Levite, alone budded overnight before the holy Ark in God's Tent of Meeting.

One day the people again complained of thirst, and when God told Moses simply to bid the rock give water he doubted that such a tremendous miracle was possible and struck the rock with his staff. For this single want of faith, he was told he would have to die before Israel entered the Promised Land, for only men of perfect faith could help in conquering Canaan for God's people.

Attacked by fierce Amalekites, Israel fought bravely while Moses, now a very old man, put Joshua in command and spent his energy in prayer for victory. So long as his right hand was held up in intercession, Israel succeeded until at last her victory was assured. As the Edomites would not let Israel pass through their land, they had to make a long detour to the east of Canaan. About this time Aaron died on Mt. Hor. Poisonous serpents bit many of the people until, on God's command, Moses had them look at a bronze serpent he had made, and they were cured of the fiery pain of their bites.

Wars on the Amorites and the men of Bashan put most of Transjordan into Israelite hands. Then Balak the King of Moab called Balaam the prophet to 'curse' Israel; he would not answer the call until God allowed him to go, and even then spoke faithfully the words of blessing put in his mouth. At Shittim the Israelites then fell into immoral relations with Moab's lovely women, and this led them into idolatry until Aaron's son

stirred the faithful to put down the movement with ruthless violence.

Knowing his end was now very near, Moses called the people together there on the plains of Moab, and summed up for them the whole story of their journey from Egypt to the very borders of Canaan, stressing the nature of the Covenant which bound them for all time, and explaining and revising the laws in readiness for the agricultural life they would soon resume. After blessing them all, he on God's command climbed Mount Nebo, having made Joshua his successor in the leadership. From that height he was shown the whole of the Canaan he might not personally enter, and there he died, it is said at the age of 120 years but still in enjoyment of perfect health and strength.

Later admirers told how there was a conflict over his body, the Archangel Michael being challenged by visible demons under the lead of Samael, or Satan, who claimed it as being 'lord of matter' and on the ground that Moses was a murderer in having killed the Egyptian in his youth. But Michael refuted this, calling on God Himself to rebuke the evil angel for his insolence. Moses, himself (As. Mos. 1 : 14) is said to have claimed : "God foresaw me before the world's foundation to be the mediator of the Covenant"—and it is certainly true that this era-making event, by which human history was changed, was the work of this great man alone. The writer of Deut. 34 : 10 says of him that no prophet has ever been his equal, and the *Zohar* says that other prophets are to him as apes are to a man.

3. Seven Builders of Israel

1. *David the Shepherd King*, cir. B. C. 1016-976.

When King Saul disobeyed his command, the prophet Samuel called David, Jesse's youngest son, from tending the sheep and anointed him to be King of Israel. His skill in music took him to the court and soothed the King's melancholy, but when the lad slew a champion of the Philistines the people's praise of his valour made Saul jealous and he suspected some plot to replace himself. Several times he tried to kill David in spite of his own son's loving friendship with him. David fled, and for several years lived as an outlaw chief, sending to Judah spoils of the national enemy, and so winning its people's love. Though he twice spared Saul's life, the King still harassed him until both he and his sons were killed in battle against the invader.

The South then gladly made David King at Hebron, and after seven years the rest of Israel abandoned Ishbaal, Saul's surviving son, and recognised him as King of the whole land. He was soon able to storm Jerusalem, which he made the national and religious capital by putting the sacred Ark on the Zion Hill there, but his plans to build a Temple could be carried out only later by Solomon his son. Many victories over peoples around definitely put Israel on the map as a new Power, and David did much to develop the young culture of his people, beginning histories and having Scriptures written down. Rough and impulsive, at times self-willed, he was yet frank and magnanimous, and a devoted servant

of YAHWEH his God. Yet in later days he became luxurious and tyrannical, and plurality of wives made his family life unhappy. He was unjust and cruel in arranging the death of his faithful captain Uriah, in order to take his beautiful wife from him, and this sin haunted the rest of his life. His favourite son revolted and drove him from the throne, but was slain despite David's strict orders; famine and pestilence ravaged his people; and in his last days another son rebelled against his plans.

Yet he was a great King, and it was he who established a standing army and organised labour levies in defence of Israel; his wise and strong rule made him the ideal King of his people, so that King Messiah was held to be coming from his line. He was known also as 'the sweet singer of Israel', and many of the most poetical of our Psalms may be confidently ascribed to him.

2. *Jeremiah the Prophet*, cir. B. C. 650-580.

At one of history's great crises the old Empires which had parented human civilisation were crashing into ruin, and man was feebly seeking a more personal creed to replace the great State cults which were passing away.

Under Manasseh, the persecuting puppet of Assyria who fostered her star cults in YAHWEH's very Temple, a child was born to Hilkiyah, the priest of the village High Place at Anathoth near Jerusalem. In 626 the young man, Jeremiah, was called by God to be a prophet to his people and to all the nations; he had been brought

up under the influence of earlier prophets, especially Hosea, and saw that Judah was now in a spiritual state like that which had led to Northern Israel's fall. In 621 the young King Josiah, influenced by the discovery of the Law in the long-neglected Temple, made a determined effort to sweep away the village shrines which had led to pagan worship and immoralities; Jeremiah became an itinerant preacher of the Reform. This naturally annoyed his family, their vested interest in the cult being assailed, and other local priests and prophets even threatened his life. Finding that the reformation was really only superficial, being concerned rather with outer rites than with a penitential return to God in heart and life, Jeremiah seems to have later cooled off somewhat and to have been almost silent during Josiah's later years.

In B.C. 612 Nineveh, Assyrian capital, fell, and Egypt went to the help of the weakened Empire; in trying to check Nekau's Egyptian army, Josiah was slain at Megiddo in 607, and the people took his defeat as a proof of God's displeasure over the closing of the village shrines and the centring of all worship only in the Zion Temple. A great reaction set in, and paganism again became the fashion, the Name of YAHWEH being used as its convenient cover. Jeremiah saw clearly that Assyria's fall would not save Judah from the fate her apostasy required; God would find another instrument in Babylon's rising power, and the blind faith of the other prophets that God would never let His people fall was the greatest danger. One day in 607, he appeared

publicly in the Temple with a colleague Uriah, and proclaimed its inevitable ruin unless the people truly repented. He narrowly escaped death and had to go into hiding after being beaten and put in the stocks; Uriah fled to Egypt, but was brought back and slain.

Unable to appear again in person, Jeremiah dictated in 604 all his earlier prophecies, pointing now to Babylon rather than the Scythians as the enemy, and he got Baruch his secretary to read this book aloud in the Temple. King Jehoiakim sent for and burned the book, but next year Jeremiah reissued it with additions, and it is the core of his book now in the Bible. There is a lyrical style, full of picturesque imagery and of pathos; it is characterised by clarity and simplicity, and full of urgent appeals which show love of nature and a tender personality—though we also have here and there touches of bitter satire.

When Babylon delayed to act against Judah, people began to mock the prophet as a deceiver and an alarmist; though still certain of his mission, he seems to have himself felt a bitter disheartenment. People began to say that those who were carried into exile after the surrender of Jehoichin in 597 would soon return in triumph after God's miraculous intervention; but Jeremiah denied this as wishful thinking and went so far as to advise the exiles to settle down and be loyal to their Babylonian rulers; the future of Israel was with them who clung to the Reform, and not with the unrepentant remnant still in the homeland.

Jeremiah constantly advised Zedekiah, the new King, to submit to Babylon, and so got the name of a defeatist and a traitor ; in 593 he actually led the King to drop out of a plan to revolt, but in 588 the Egyptian King Wahibre (Hophra) started a general rebellion and drew off the Babylonians for a time, and so tempted the weak King to join in. At the time Jeremiah was going on business to his village ; he was arrested on suspicion of trying to desert to the enemy, and after a beating he was flung into prison, until the King got him some amelioration. But when he continued to announce the imminent fall of the city, he was handed back to the ' patriots ' and thrown into a pit of slime to die ; from this an African slave rescued him.

When the inevitable happened, and in 586 the city was stormed after a ghastly siege, the conquerors treated Jeremiah kindly ; they invited him to live honourably in Babylon, but he preferred to stay with his own suffering people and even bought land to show his faith in the future restoration. Then they let him live at Mizpah with Gedaliah, a pious Jew, whom they made Governor of the desolated land. For a while Jeremiah seems to have hoped that now the worst was over, but such hopes were vain. A plotter from the old Royal family murdered Gedaliah and, fearing revenge, the remnant of Jews forcibly carried Jeremiah with them into Egypt along with Baruch, to act as their prophets. Here he protested vainly against their reviving the pagan cults and is said to have been stoned to death by the refugees, while later stories

tell that both he and Baruch went to Babylonia in about B.C. 580.

Jeremiah is one of the most lovable characters in Jewish history, gentle and sensitive, yet filled with indomitable courage in his mission; he must have been always on strain, exposing popular delusions and the facile optimism of their false but patriotic prophets, who could not realise that the Covenant had two sides, and God would not keep an agreement which Israel stubbornly rejected. King and people could not see the Divine hand in the events of history and were carried away by wild apocalyptic visions, yet his teaching sank into the heart of the better classes carried to Babylon in 597, and there bore fruit in the more spiritual religion the exiles brought home with them. His life of suffering and apparent failure shaped the ideal of God's Servant Israel in GY 71, and Peake rightly calls him (p. 90) "one of the noblest of those saints to whom the true Israel owes so much". To him we owe the vision of the 'New Covenant' of God's Law written in the heart of man when all Israel shares his prophetic sense of fellowship with God.

His vivid realisation of truth; his spiritual, individual, intimate and almost familiar relations with the God whom he loved as a tender holy Personality; his human interests and warm sympathy in the suffering of his misguided people; his diffidence warring always with keenest faith; his deep and burning sense of the horror of sin because it alienates man from God, his only source of happiness; and his insistence on the ethical

rather than the merely ritual—mark him out as a great theologian and at the same time an intensely human personality. He did for Israel's religion almost what his contemporary Zarathushtra did for the religion of Iran. Peake truly says of him (p. 475): "The treasures of a loving heart were lavished on God, to the permanent enrichment of the whole conception of religion", and Dr. Freedman in a fine account (Soncino edition) justly recognises him as one of the greatest of inspired writers.

3. *Ezra the Priest*, CIR. B. C. 450 to 330.

Those left behind in Palestine were the poorest agriculturists, who lived in a small area round the ruined Jerusalem. They enjoyed religious freedom, but had to pay tribute and were also harassed by greedy and oppressive priests and rulers and by frequent raids from Edom. As there was no sign of the promised Messiah or the restoration of Israel, there was a good deal of scepticism and of indifferentism, and many had freely intermarried with the non-Jews around them. The fervent sermons of Haggai and Zechariah led these to rebuild their Temple in 520-516, and then they seem to have lapsed again into somnolence when the hopes of Zerubbabel also failed. We know almost nothing till in 444 Nehemiah arrived as Governor appointed by the Persian King; during his rule of twelve years till he made a visit to Babylon in 432 he rebuilt the walls of the city, stopped intermarriages, cleared the Temple of influential squatters, and insisted on Sabbath observances. Soon after this he retired.

The greater fervour and strictness among the exiles was probably offended by Nehemiah's report of conditions round the Holy City, and a leading and very learned priest, Ezra, descended from Aaron himself, got leave from Artaxerxes II in B.C. 397¹ to proceed to Palestine and enquire into the way the people there were keeping the Law. Under the generous treatment of their rulers, the Babylonian exiles had prospered abundantly and become most faithful to the Law and the teachings of their Prophets. Ezra joyfully read the King's consent to the Jews in Babylon, and taking with him large contributions for the Temple treasury and a body of new colonists, he set out for Jerusalem, sending a copy of the King's letter, we are told, also to the exiles from Northern Israel.

When he arrived, Ezra found how widespread the laxness was, even leaders having taken foreign wives and dropped into slackness over the Law; he took the advice of Yechoniah to persuade the Jews to abandon their foreign wives and half-caste children. History shows how such marriages lead to corruption of religion, and Ezra's grief at them was certainly sincere; no *Jew* could think of lightly breaking up so many homes. With him he had brought the Law as it then existed in the priestly circles of the Exile; he read this solemnly to the people, who wept to realise how little their own lives agreed with it. Hearing that was the season for

¹ The evidence of the Aswan papyri seems to have made it quite certain now that Ezra followed and did not precede Nehemiah. His procession round the walls was probably a formal religious consecration of them as part of the newly purified City of God.

the Feast of Booths, they at once celebrated it; and obediently stopped the weeping which defiled a festival. By this radical social reform, Ezra made the reborn Israel an isolated community, guided by priests rather than by politicians. Indeed he founded a religious nation, with a Messianic hope that looked only for God to act at the end of the age, and safe from being absorbed into the surrounding pagan cults. Individual piety was under Ezekiel's influence demanded as never before, and it was fostered by simple prayers and readings in the local synagogues which Ezra encouraged everywhere in place of the vanished village Shrines; for experience had shown that the attempt to centralise all religion in Jerusalem had led only to indifference and laxity in the Law—meat being slaughtered everywhere and eaten with the blood—because it was impossible to eat every meal only at the Temple.

Ezra is said to have introduced the present 'square' Hebrew letters and to have arranged and perhaps, if he was really the 'Chronicler', completed the Canon of Scripture, so that he is often called the Second Founder of Israel. This must be why many say he died at 120 years, the age of Moses, and outside the Holy Land, in Babylon, while Josephus tells us that he died an old man in Jerusalem and was buried there with great pomp. He left Judaism a definite Bible, and so caused the rise of the 'Scribes', a new class of scholars to expound the Law and the Prophets who illustrated it; but for his work it might well have been that Judah would have vanished from history as Northern Israel had done three centuries before.

4. *Rabbi Yehudah the Sage*, cir. A.D. 150 to 217.

R. Yehudah, called the 'Prince' and the 'Holy', is more often known to Jews simply as 'Rabbi', so famous he was. He was the son of R. Simon ben Gamaliel, and was so rich that it is said by selling the litter of his stables a servant became richer than the Emperor of Rome—and certainly Emperors are always in need of money! So he was educated by the greatest teachers of his day, being a disciple of Simeon ben Yochai and R. Eleazar ben Shammua who, however, was jealous of his cleverness; and that is why his master being reluctant to answer his questions Rabbi said later that it is a theft not to teach a pupil what one knows (GY 17A).

He gained immense learning in all sciences and had a progressive mind, but was always dignified and modest, avoiding display; he used to sit near the door of his lecture-room, so that his pupils need not rise as he passed before them on entering. As soon as he became the Patriarch at Tiberias, he gave away most of his wealth for the service of the poor. So he was greatly loved and honoured, even by the Emperor himself, who allowed him to study and teach the Law openly and free from interference, because he had once publicly praised the Romans for their good civic works.

At that time the few who really knew the Law well were scattered over the earth, and R. Yehudah had a great desire to spread love for the Law and familiarity with its beauties and noble ethics. So he set his pupils to work at gathering all the known traditions of

expositors of the 'Oral Law', held to descend from Ezra and from Moses himself. Thus he completed a work already begun by R. 'Akiba and R. Meir a century or so earlier, with the active help of his sons R. Simon and R. Gamaliel III. So the great *Mishnah*, which was previously forbidden to be written, was written down in A.D. 190-220, in six great volumes dealing with Agriculture, Feasts, Women, Civil and Criminal Codes, Holy Things, and Purifications. The style is bald and terse, to help for memorisation, and Rabbi's successors 'Rab' and Samuel later began to comment on and explain it, until in A.D. 422 Rab Ashi in Babylonia completed the *Gemārah* or *Talmud*. Oesterley-Box tells us (p. 87) that for many centuries this was "the supreme authority in religion", and for centuries it was the main or only element in Jewish education—a complete encyclopedia of Jewish law and life and ideal. Though many of these laws on ritual and sacrifice are now impracticable without a Temple, and others are local to Palestine, yet the whole was always regarded as a scripture to be brought into use when Israel was restored and its Temple cult renewed.

For thirteen years 'Rabbi' endured great bodily suffering, and while he lay dying he bade the Rabbis not to mourn for him, because that would insult God's perfect will. He appointed his younger son, Gamaliel, to succeed him as Patriarch because better fitted than the elder. Then he said, "I weep that I may study God's holy Law no more," and offered his life's work to God before he died in peace. However, the Rabbis

proclaimed that day a day of fasting and prayer and continued until a signal from the house made them cease. The body was buried on the Sabbath eve.

One of his sayings was that we should be careful to avoid even the risk of temptation if we would be free from sin. Once the Emperor sent him a costly diamond, and in return he gave a simple *mezūzah*, justifying himself with the saying that while we must guard wealth, even one word from the Law will guard us from every danger. A member of the third generation of the *Tannā'im*, Rabbi derived his tradition as thirty-fifth in the line of the famous teacher Hillel of Herod's time.

5. *Maimonides the Philosopher*, A.D. 1135 to 1204.

Robbed of their Temple and Holy Land, the Jewish people clung to the Law interpreted by the Talmudic Rabbis as their one unifier and only hope. Spread everywhere, they sought only peace to study this precious thing, and in the early Middle Ages Spain was a quiet home for them. Here the old Greek learning was also studied by the culture of an enlightened Islam, and it was the Jews who mediated this through translation to the awakening West.

At Cordoba in Spain was born in 1135, in the family of Rabbi Yehudah the Prince, one of the greatest of Jews. Moses 'Maimonides' was the only child of the learned Maimun ben Yosef and a butcher's daughter; when his mother died he was still a very little boy, and his father married again and got several other sons. At first Moses was so indifferent to study that his half-brothers

mocked him as 'the butcher's boy', and at last his father drove him from the house. Wandering alone, he chanced to meet a learned Rabbi, and at once began to study diligently in order to emulate his learning. He devoted himself to Jewish and Arabic literature, including translations of Aristotle, and attended lectures on philosophy and medicine. One day he gave so marvellous a lecture in the Cordoba synagogue that he amazed his father and won back his friendship.

Driven from Spain by persecution in 1148 and forced to conceal his faith, he lived with his old father for a while in Fez, Morocco; in those days he visited Jerusalem, 1165, and then settled near Cairo, where he published his Commentary on the Mishnah begun seven years earlier to explain the Law in simple language. He then learned Greek and Aramaic by 1172, while he acted as supervisor of Jewish communities, married and lived as a jewel merchant. His skill as a doctor soon gained him place at the Sultan's court, but though he declined all special honours yet the other doctors were jealous and put poison in the medicine he was giving to the Sultan. Then he had to flee and took refuge in a cave, where he wrote his *Yād Hazakah* (Strong Hand) of 982 chapters on Talmudic Judaism. His learning, brilliant talents of exposition, and fine character brought him wide fame, and many of his books in Arabic against atheism were translated even during his own lifetime. In 1190 he issued his masterpiece, *Moreh Nebukhim* (Guide of the Perplexed), wherein he "placed reason on the same level as revelation, and

then demonstrated that his faith and his reason taught identical truths" (Oesterley-Box, p. 84); he reconciled Aristotle and the Bible, recognising an esoteric as well as the literal sense of the latter. In 1204 he died and, after a temporary interment in Egypt, his body was transferred to Tiberias in Galilee.

Though he stated that Reason must prevail over Authority, Maimonides was no 'free-thinker', for he safeguarded the Bible by presenting its case with tact, showing that of the many interpretations Scripture allows one would certainly agree with a conclusion of Reason actually established. And even Aristotle, he added, is not the last word in rational philosophy as in the matter of creation from nothing, which strict logic requires. But he had little respect for the reasoning of the Talmudic Rabbis and none at all for their legends (*haggadah*); he rejected bodily resurrection as unscriptural and irrational, explained prophecy as a psychical phenomenon and miracles as mere natural events of an unusual type.

Though furiously opposed by many eminent scholars, his "Guide" was widely read and much favoured in Spain and other Muslim lands, spreading to Provence when translated into Hebrew. Several attempts to ban it went on till 1305, and owing to this campaign the Talmud itself was burned in Paris in 1242, so that its opponents found it wise to desist from such open attacks on the study of philosophy and secular sciences which, with their allegorical interpretations of the Bible, clashed with the views of Rashi, the great literalist of France.

Spain clung to his philosophy and so was later the Western home of the Kabbāla, while Germany and Poland clung to the narrower understanding taught by the Talmud. By 1494 the spirit of Maimonides's free inquiry was carried by the expelled Jews of Spain to Holland and Italy, and there played some part in the rise of the later European culture based on free study and thought.

6. *Baalshem the Mystic*, A.D. 1700 to 1762

The rise of Kabbala in Western Jewry was a sort of reaction against the dry legalism and literalism of the scholars smothered in minutiae of the Law. It came to Italy by A.D. 840, took definite shape in the "*Bahir*" and other books like "The Gate of Secrets" and "The Treasury of Glory" in the 13th century, and was widespread with the "*Zohar*" published about 1310 by Moses ben Shemtov of Leon and attributed to the second-century Rabbi Simeon ben Yochai. It became popular after 1492 because it explained Israel's sufferings to the people, and turned their mind to the delights of the inner world. At Safad, in Galilee, Josef Caro and his disciple Cordoveiro (1522-1576) developed the more mystical side of this teaching, and Isaac Luria (1533-1572) taught that the universe is subjective and intention is the way to bring about union with God.

In a tiny village of Bukovina, Israel ben Eliezer was born about 1700 in a very poor house. Being a lover of learning, he taught Hebrew as he grew up; people said he could drive out demons with angel help by the

use of the holy Name, so he was called 'Ba'alshem' (Master of the Name). He preferred the Zohar to the Talmud, and gave great value to its teaching that the Saint (*tsaddiq*) is potent in the higher world by prayer and can draw his fellows on earth into communion with God. This union, when attained, makes study of the outer Law superfluous, so he said: "If a man learns how to love God and unite with Him, he himself becomes a Living Torah."

For some years he lived with his sister in total poverty in a lonely place among the Carpathians, burning lime for a scanty living, and spending most of of his time in prayer and contemplation, while that devoted sister saw to his physical needs. So he came to realise his duty as a Saint was to help men to God; he then began to travel about in Podolia and Romania among the backward Jews of those parts, who knew too little Hebrew to benefit from the erudition of Talmudic scholars and were left spiritually uncared for. For twenty years after 1742 he did this evangelistic work among the poor, teaching by simple parables and private conversation, much as Jesus did in Galilee so long before, and bringing true religion to the neglected masses. Though he made no public claims to sainthood, his way of life and teaching made apparent what he really was.

Entirely free from arrogance and envy, he treated the common people as his own brothers, and stressed always God's omnipotence and the power of prayer as the chosen means for communion with Him, teaching how

this blessed state could be reached by all. He glorified specially Humility (*şuflut*), Enthusiasm (*hitlahabut*) and Cheerful Zeal (*simḥah*) as qualifications; brotherliness, cheerfulness under all conditions, mutual help and kindness, were the heart of his preaching and his practice till thousands became his followers, like Beir of Mizriez, a wandering preacher who was able to convince even many of the students of the Rabbis.

The disciples were organised into brotherly groups and were known as *Ḥasidim* (pietists), without distinctions of wealth or learning.

When Israel Baalshem died in 1762, Beir became the leader and proclaimed himself the Saint, doing missionary work actively throughout Southern Poland. He collected many of his Master's sayings and wrote them down, adding his own commentary and so forming a sort of Scripture for the Hasidim. He almost deified Baalshem as the source of saintliness for his own and future generations, thus creating a sort of apostolic succession and a church, while he insisted that the Jews must love, honour *and* support the Saint. This last led to a certain degradation of Israel's early ideals; ambition, trickery, pomp and superstition played a part in degrading the sect, even while it became the chief form of Judaism in the southern half of Poland, for a time spreading thence as far as Lithuania in the north, despite a vigorous opposition led by Elijah Wilna (1729-1797), the foremost Talmudist of his day and also a great scholar of the Zohar.

7. *Ginsberg the Zionist*, A.D. 1856 to 1927.

The nineteenth century gave World Jewry two main trends of thought, both in some way the result of their long sufferings and consequent weariness. On the one hand the Reform Jews of Germany (such as Geiger and Holdheim), England (like Montefiore), and America (like Wise and Kohler), were eager that Jews be assimilated to their Gentile neighbours, dropping whatever in their own culture might stand in their way—some going so far as to abandon Hebrew, circumcision, the Sabbath, and reducing Judaism to an ethical monotheism. On the other hand, beliefs in evolution led many to an almost total irreligion, and then semi-atheists saw Israel's only hope in her material nationhood like that of the peoples of East Europe then awakening; that it needed only a national home to bring to Israel the real fulfilment of her long sufferings and ideals. The one tended to see in the 'Messiah' the Jewish theology as interpreted by the Prophets, and the other in a Jewish State where they could live free from interference and persecution in their own changing and evolving way as a nation.

Lilienblum (1843-1910) was a Lithuanian Jew, and it was he who first saw definitely that no other land but Palestine could be Israel's cultural home, while Herzl had thought almost anywhere would do. For him the land and the nation were enough; they would take the place in the new age of the superfluous God and the antiquated religion left by Moses. He founded the '*Hibbat Tsiyon*' (Love of Zion) Association, to colonise Palestine as a national home, rescuing Israel from its

ancient and painful homelessness. Colonists settled there, and wealthy American Jews poured money into the land in many charitable and agricultural works.

Asher Ginsberg, his friend and colleague, was from a Hasidic family in central Russia; he early became a rationalist and with enthusiasm supported the Zionist idea. A leading Hebrew, he wrote in Hebrew journals and books under the name of 'Aḥad-hā'ām' (one of the People) and soon became well known under that name, which is honoured today in the Hebrew University at Jerusalem. In 1889 he announced a new Jewish ideal which would "bring down our faith and hope from heaven and transform both into living and active forces, making our land the goal of hope and our people the anchor of faith". He held that all the ancient laws were intended to serve the "Nation as a whole, in the land of its inheritance", before which the well-being of the individual unit mattered little. For him the essence of Judaism is the Jewish nation in the land of Israel.

But Ginsberg's ideal was not solely political like Lilienblum's; it was a spiritual hope that Israel reborn might truly incarnate the noble ideals of her ancient prophets, which could never really thrive in the dispersion but only in the Holy Land itself. So he wanted that the colonists be chosen from this point of view, that they might clothe the prophetic ideals in new forms adapted to our changing age; to some extent the dogmas of theology seemed to him irrelevant. First and foremost, Israel must be a modern nation in her own land and moved by her own ancient ideals which made her spiritually great.

So the use of a modernised Hebrew, to become once more a spoken tongue, became a war-cry among the Zionists; and first from Eastern and then from Western Europe young men and women went out to Palestine, trained as pioneers for the hard work of reclaiming the soil and making the colonies secure from enemies; these were the *halutsim* who began to rebuild the Holy Land. The Hebrew University, founded in 1925, stands for the ideals of this 'spiritual Zionism', and many of the colonists who flowed in after the Balfour Declaration of 1917 were imbued with them too. Though the appalling disaster to European Jewry during the Second War made the full adherence to them impossible in the urgency of fleeing Jews, seeking life and security at once, the founders of the State of Israel in 1948 did establish it more or less on the lines laid down by Ginsberg. It is not quite just one more petty nationality striving for space and power.

Recognised almost simultaneously by Russia and America, now the two rivals for world power, Israel survived the futile attack at once made on her by the neighbouring Muslim countries. At present it covers about a third of the original Holy Land and has its capital in the suburbs of Jerusalem, though the present irrational frontiers are still (1955) uneasy and subject to frequent raids from either side. The patriotism of her teachers, the steady loyalty of her rulers to her Western friends, the idealism, hope and devoted courage of her colonists give every hope of a glorious future for Israel, already viewed by the Kaplan school of thought in

America as the "natural cultural centre" of a Hebraic Jewry labouring in its messianic mission to the nations.

4. Outline of Israel's Long Story

I. The Birth of Israel.

Her nomad ancestors had lived in cultivated lands in Canaan and Egypt, and Moses certainly knew enough of agriculture to draw up appropriate laws for the settlement. Albright (p. 224) says: It is "sheer hypercriticism to deny the substantially Mosaic character of the Pentateuchal tradition". The old stories are typical of their age, as may be seen by the Mari Tablets, though they may have been later retouched; for a long time the laws may have been partly oral and expanded and commentated at various later dates. The Law was simply the human side of the Covenant which was Moses's main work; for practical reasons the creed and cult were very simple in the desert, and there was always the tendency to revert to the earlier paganism. Many who fled with Israel from Egypt were pagans, and their influence was always there in the heart of the nation.

We do not know the route the nation took to Canaan. In Sinai Egypt had at the time military colonies at the mines, and they still ruled Canaan at least nominally till B.C. 1360, nor can any place-name on the route be identified. But we cannot doubt that the Exodus was historical; it was a universal tradition in all ages and had great spiritual influence on the people; nor can a

religion be built altogether on a lie or a myth. Most conditions for the date are met by about B.C. 1440-1420.

2. *Infancy in the Holy Land* (B.C. 1380-1025).

Already breaking down under pressure of invaders on every side, the Egyptian power collapsed under the indifference of the religious reformer, King Akhenaton, and by 1371 many traitors opened their gates. By 1365 the Hebrews, entering from the east, seized the central hills, burning and looting many towns; the coastlands welcomed Egypt back in 1320 as a protection from Israelite raiders, but by 1315 Bethel was stormed, and Jericho fell by 1290, while the coastline and valleys remained in Canaanite hands, strengthened by the possession of iron by the Hittites; by 1313 the Asaru (Asherites?) were already in Western Galilee. For a year most of Canaan was under the Hittite King Mutallu in 1293, but then Egypt regained power under Ramesse II.

For some time Israel did not occupy the cities but settled in camps and hamlets, or used the lower stories of former mansions; by 1250 these were replaced at Bethel by crude undrained stone huts. Israel was still a wild horde, but unlike her kinsmen over the Jordan soon settled down. They had a quasi-democratic clan life, ruled by their own elders; being free men they left unmended the broken walls of towns, which could be easily re-taken by their enemies. No early Israelite shrines have yet been found, while the Canaanite towns abounded in idols. The early centre

was in Ephraim, Judah being very mixed in population. The people took to cultivating corn, olives, figs and vines, and, making simple cloth and pots, gradually opened up a petty trade. This naturally led them soon into adopting the older shrines and deities of the Canaanite fields, with agricultural festivals, sacrifices and communion feasts.

In about 1230 Israel joined Canaan in revolt against Egypt, and as the result Merenptah ravaged Ephraim, burning most of the towns. By 1210 Israelites were settled on the hills on both sides of Jordan; but they could not defeat the Canaanite chariots or walls because of their use of iron weapons. Yet because Israel invented waterproof cisterns she was able to ensure a swift growth of population on the hills.

By 1195 the 'Sea Peoples' swept through the land to invade Egypt, and their back-wash, the Cretan (?) Philistines, settled along the coast. Using an imitation of 13th century Mycenaean ware, these were great drinkers of beer and wine, as shown by their surviving vessels; their language was perhaps Aegean, but they soon adopted the local Canaanite, buried in anthropoid clay coffins, formed a federation of five towns, accepted the gods of Canaan, and took to the use of iron, keeping it strictly from the Israelites, whom they seem to have regarded as savage interlopers. At about 1125 Barak's alliance of the northern tribes shattered the power of the Canaanites at Taanach, after which they began to fall into decay, though for another 150 years they held many city states in the northern plains.

Israel, divided by her disloyalty to the unifying God, was often attacked by neighbouring peoples and sometimes overrun. From about 1120 to 1080 it was the Midianites, against whom strove the hero 'Judges', Gideon, Eglon and Abimelech (for three years a King in the walled town of Shechem). Moab, Edom and Ammon also had their turn, and in about 1080 the Philistines captured the Ark,¹ burnt the shrine at Shilo, and destroyed much of Western Palestine. This was the age of Samson's exploits and of Eli, the early teacher of Samuél the Prophet. Through her misfortunes due to disunity and lack of discipline, Israel learnt the need for a King who could protect her in war and finish the unifying work begun by Moses.

3. *Childhood under Kings and Prophets* (B.C. 1025-586)

The contemporary histories in the Bible tell us much of this period. Samuel put in *Saul* to be a Prophet-King; his defeat of Ammon made him popular, and his citadel at Gibeah was well built. He fought the Philistines all his life and by 1020 liberated the highlands, but could not overthrow their power. When he disobeyed Samuel the Prophet, he was replaced by *David*. Under him Israel was still a primitive pastoral and agricultural people, but the long war with the Philistines led to a military caste growing up, and his victory

¹ The word 'ark' is now held to be the Philistine *argāz*, a detachable box carried on a bullock-cart; the Egyptian portable shrines were carried on the shoulders of men, as are those in India to this day.

led to their taking to trade and paid soldiering, many joining Canaanites and founding 'Phoenician' colonies as far afield as Spain by 950. The union of Israel brought her independence by 990, and the army had power rather than the priests; David's capture of Jerusalem centralised the State and gave it a religious coherence. In his days the writing of real history began. His son, *Solomon*, was a peaceful and wealthy Sultan; with Phoenician help he built a great Temple and had vast stables. But the sudden growth of trade and building led to peasant discontent over forced labour, while the centralising of worship at the Temple alienated the local 'prophets'. He received Gaza as a dowry from Egypt, and seems to have been much under Syrian and Canaanite influence.

The dual discontent broke out into flames under his foolish son; incited by a 'prophet', *Jeroboam I* led most of Israel away and set up a new Kingdom in the north guided by the village shrines and their 'prophets'. In 937 Sheshonq I of Egypt sacked Jerusalem and carried away the Temple gold to Thebes, overrunning Palestine. But in 895 Osorkon's raid was repulsed by *Asa*. *Omri* beautified and strengthened his new capital at Samaria, and his son *Ahab* forced Judah to pay him tribute in 868. But the prophets of YAHWEH, Elijah and Elisha, resisted the luxury and tyranny of the court, standing firmly for social justice and loyalty to Israel's own God against the introduction of the Tyrian Baal. In 868 the Assyrians made their first raid on the north, and in 803 Israel welcomed their defeat of the troublesome Syrians.

and gladly paid them tribute. The eighth century was the great age of the Prophets: Amos and Hosea (782-743) and Isaiah (740), who reproved the corruption of the prosperous *Jeroboam II* at Samaria. But unstable dynasties and a political religion, designed to win the favour of her Canaanite neighbours, plunged Israel into anarchy. In 750 the Egyptians sheltered a refugee from the Assyrians and so drew them on; in 734 they took Transjordan and northern Galilee, half Israel's territory, and in 733 ravaged the rest of Galilee. In 722 a general revolt led by Egypt was totally defeated at Raphia. In 720, the whole land was ravaged by the Assyrians, Samaria was stormed after a terrible siege, and Israel was annexed. Most of the people were transported and foreign colonists planted in their stead.

In 700 Judah was foolishly urged to claim the coast-line despite Isaiah's advice; Jerusalem was besieged by the Assyrians and the allies defeated at Eltekeh. *Hezekiah* left the Egyptian plots alone, so in 667 Sennacherib left Jerusalem untaken while he overwhelmed Egypt. The conflict between the local cults and the central Temple priesthood raged all these years; under *Josiah* it came to a head with a vain attempt to uproot the popular religion by force and to build the Law upon the book of Deuteronomy. His foolish effort to resist Nekau's attempt at relief of Assyria in 608 led to his death, an Egyptian conquest, religious reaction, and Babylonian intervention. Led into revolt, *Jehoiachin* had the sense to make a timely surrender which saved Jerusalem in 597, when he and the ruling classes were

taken away into exile. But his successor with amazing stupidity rebelled again; the Babylonians stormed, looted and burnt the Temple at Jerusalem, aided by Edomite auxiliaries. Most of the people were carried away to Babylon and the whole land totally ravaged, almost every town being destroyed.

4. *The Hard School of Exile* (B.C. 586-432).

Psametik II of Egypt in 590 employed Jewish mercenaries, some of whom at Daphnae, joined by the refugees who fled there with Jeremiah in 583 cir., may have been the colonists near Aswan who there built a Temple of YAHWEH along with Anath, the Canaanite goddess. These looked on Jerusalem as their spiritual centre but seem to have known nothing about Josiah's reforms; in 568 Aohmose II was forced to expel all foreigners from Daphnae.

In Babylonia the exiles were looked on as foreign plebeians, being employed for field labour and in petty trading in the towns. They had much freedom, lived in groups, kept family records and a national unity, and most were loyal to their own religion. Personal piety, prayer and Scriptural study replaced the sacrificial cult, but they kept the Sabbath and circumcision as national signs of the Covenant, meeting weekly and on festive and penitential days in synagogues. Yet many patriots longed to go home and dreamed of a liberator, honouring Ezekiel and the second Isaiah. The story of Job may be a parable of the miseries in exile of Israel, God's Servant. In fifty years many exiles became rich and engaged in

large trading, and only openly seditious talk was punished by their rulers.

In 539 Belshazzar, general of the last King of Babylon, was defeated and Cyrus of Persia quietly entered the city, hailed by many Jews as their Messiah. Two years later he allowed those who wished to return home freely, and some did so under the lead of Sheshbazzar and Zerubbabel, members of the late Royal family; they— were allowed to form a subject state and to repulse invading Edomites and Ammonites. The confusion in Persia after Cambyses made many think Zerubbabel was to be the real Messiah, but when Darius came to power his name vanished from history. Meanwhile in 520-516 two prophets got the Temple rebuilt after a period of drought and famine while the rich returning exiles were living in fine houses built for themselves. In 485 Menahem, Zerubbabel's son, planned as King of Judah to marry a Tyrian princess, and this led to his immediate overthrow by the suspicious Persia.

During the sixth century Greek influences appeared along the west coast, and after 500 Attic wares and coins became common there; these were imitated locally by 440. Contacts also developed with South Arabia, and Arabs were pushing into the Negeb on the heels of retreating Edomites, and developing their capital at Petra. It was a slow process to resettle Judah, and for centuries the people there were few and poor, living in the time of Nehemiah, a Governor, in a small area round the city. His reforms of purifying the nation, Judaising it, rebuilding the city walls, led to its consolidation apart

from the Samaritans whom he prevented from helping to build the walls and from intermarrying with Jews. Perhaps the biggest return of exiles took place in his time, the Law and the Priesthood leading and guiding the restored Nation in the resolve not to risk another expulsion through disobedience to Israel's Divine destiny.

5. *Organising the Church* (B.C. 432-332)

The Persian rulers treated subject Judea tolerantly, even letting the High Priests levy Temple taxes and issue their own silver coins. In 419 the colonists near Aswan were allowed to celebrate the Passover, and when Egyptian rebels destroyed their temple in 410 neither the Jerusalem, the Samaritan, nor the Persian authorities had any objection to their rebuilding it. By 425 the Babylonian Jews had organised several great trading firms and others held high official posts, enjoying full civic rights and thriving so greatly that most of them did not care to go to the hard work of rebuilding the devastated homeland. Persia's high ethical monotheism had a good deal of influence upon their religious views; the later ideas of immortality, after-death events, and the end of the world seem to owe much to Iranian thought. Like their lost kinsmen from Northern Israel two centuries earlier, many were probably simply merged in the Zarathushtrian religion when they lapsed from strict Judaism.

Yet amid the general poverty of Palestine we find signs of great luxury among its Persian rulers; there is a fine villa on the top of ruined Lachish, and the tombs

in the Negeb are often very rich. Into this environment came Ezra in 397 to establish the restored homeland in the Law as now accepted by priestly circles in Babylon. The people readily welcomed it, together with all the implications of the ancient Covenant, put away their foreign wives and children, and so completely segregated the Jewish community from its neighbours. In about 360 Manasseh, expelled from Jerusalem for disobedience of the Law, was compensated by Sanballat building for him a Samaritan Temple on Mount Gerizim; he took with him the Pentateuch as already fixed, but rejected the two later groups of Prophetic books; to this day the Samaritans accept only the Five 'Books of Moses' as their Scripture. A futile revolt in 353 led to Artaxerxes deporting many Jews to Hyrcania near the Caspian.

6. *The Conflict with Hellenism* (B.C. 332-A.D. 70)

Alexander was welcomed as a liberator and left the Jews free in religious matters, and so did his successors the Ptolemies (312-198), while Seleucus I gave all civic rights to the Jews in Antioch. Ptolemy I welcomed many Jews to Alexandria and there treated them as equals, and in about 260 the *Torah* was translated into Greek by a group of scholars there (the Septuagint, LXX), other books being rendered later, while in Palestine the Hebrew was daily explained to the people in their own Aramaic (the *Targums*). Thus the far-scattered Diaspora of Jewry, unable to live in ruined Palestine, was in the main held together. In this same third century we find synagogues for worship and

the reading of the Law in Egypt and Delos; Idumea (Edom) was highly favoured by the ruling classes and enriched by 240, while Palestine slowly recovered its population and fertility. The centre of the picture was the Temple sacrifices and the priestly insistence on the Law, the cult being elaborately organised and soon the prey of greedy and ambitious men. At the same time —the love of wisdom took root in men like Ben Sirach, and under men like 'Enoch' apocalyptic took the place of the vanished prophecy.

In B.C. 198 the land passed under Syrian control. Both these kingdoms, Syria and Egypt, were Hellenistic, based on city states, abounding in theatres, idol-temples and statues, naked sports and vices—all of which in time tended to corrupt the Jews living among them. Antiochus, incited by Jewish hellenizers and opposed by the pious Hasidim, resolved to unify the religion of his kingdom and to destroy Judaism. In 168 he stormed and polluted the Temple, beginning a bitter persecution of Jews to the death if they refused forbidden foods and clung to circumcision, until the Maccabees, of priestly family, rebelled; their guerilla war soon changed into a heroic national fight for freedom. In 165 the Temple was rededicated, and next year Judas rebuilt the Bethzur fort on the southern frontier, with houses, shops, reservoirs and forts. But once the pietists were secured religious liberty in 162, they accepted Syrian rule and left the cause of the Maccabees. The cruel persecution had to some extent checked the former dangerous tendency to apostasy.

But the danger remained. In 143 Simon became High Priest and issued his own coins, but under the rule of Jannaeus the Pharisees, derived from the earlier Hasidim, resented the growing secularisation of the State whose priests now ruled a kingdom almost like Solomon's. By this time also, B.C. 140, Jews were found everywhere in the Mediterranean area, some of them having even settled in Rome. Hyrcanus carried out forced mass conversions — in Edom, and Aristobulus did the same in Galilee, largely diluting the purity of Judaism thereby. Jannaeus, and his aristocratic secularist priests, the 'Sadducees', waged a ruthless war on the Pharisees, but on his advice his wife, who succeeded him, made peace, her brother Simon ben Shetach being at the time their leader. This progressive religious party was popular with pious Jews for resisting Greek contacts and trends towards paganism. In 132 the Gerizim temple had been destroyed, and in 108 Samaria itself had been sacked.

At this time was written our oldest extant fragment of the Hebrew Bible, and the complete Isaiah roll found in 1947 near the Dead Sea is of about the same date. Apocalyptic still flourished and expectations of the early coming of Messiah spread. By 100 there was no further need to fortify the southern border, Edom (Idumea) having been absorbed.

Internal squabbles in the ruling house led to all parties calling on the Roman Pompey in 63, just after the murder of the 'Master of Justice' and the flight of his 'New Covenant' sect to Damascus; these also derived from

the old Hasidim, regarded the Sadducees as godless worldlings, and apparently wrote many excellent apocrypha till recently attributed to the Pharisees. They tended towards asceticism, lived in small groups, and are perhaps the source of the later Essenes, closely connected with the early Christian and several Jewish Gnostic sects.

- Pompey stormed Jerusalem and broke into the Temple, being welcomed as a deliverer by the Pharisees, and so he favoured them at first. Later there was disillusionment, followed by several vain revolts, until Rome swept away the Maccabee dynasty and in B.C. 37 put Herod of Idumea on the throne. From this period come the other Mss. in the Dead Sea treasure, the Fayum Decalogue-Shema fragment, and the Fuad fragment of Deut., where, in blank spaces of the Greek text, the Name is written in Hebrew consonants.

Herod was a tyrant and a bad Jew, but he delighted in fine buildings, beautified the Temple and increased the State's power. He built largely at Tiberias and Hebron, favoured Hellenistic games and temples everywhere, but would not let non-Jews enter the Jerusalem Temple. There were many stately tombs built in his reign, and under him taught Hillel and Shammai, the last of the 'pairs' of Pharisee teachers. The last part of his reign was made miserable by family disloyalties, and conflicts continuing after his death led to the Romans putting in military Governors. Of the seven, the most famous of these was perhaps Pontius Pilate, a weak tyrant, under whom Jesus was crucified in A.D. 29 as claiming to be

Messiah and so 'King of the Jews'. By this time the Jews in Alexandria numbered over a million, 40% of the total; Jews everywhere were kept in a fever of apocalyptic expectations of Divine intervention and Messianic appearances leading to the restoration of their political power.

For a short time Herod Agrippa (A.D. 41-44) reunited Palestine, but then seven more Roman Governors followed him, men without tact or understanding. This was the time when orthodox Jewry saw a new wave of semipagan hellenistic Gnosticism breaking out among the faithful, Paul's openly preaching the repudiation of the Law alarming even the Christians of Palestine themselves. This universalist saviour-cult which was fast replacing the early pietism of Jewish Christianity was a terrible menace, and the Pharisees saw it was absolutely necessary to 'fence the Torah' with new regulations. Possibly a few popular outbursts at this time seemed to the Christians like deliberate persecution.

The wooden stupidity and arrogance of the Governors so inflamed and enraged Jewish sentiment that in A.D. 66 the whole country rose in desperate revolt. With amazing blind courage and total lack of loyalty to one another, they yet defied the whole might of the Empire for four years. Galilee was ravaged, and after a terrible siege worsened by civil strife Jerusalem was stormed in 70, the Temple was destroyed, and most of the older buildings in the land were burned. Lakhs were carried off as slaves to every part of the Empire, and many

other lakhs perished in the war and famine. The Jewish State ceased to exist.

7. *The Talmudic University* (A.D. 70-500)

There were then six or seven million Jews in the Empire ; it was a prolific people, and the religion being 'licit' made many converts. Something must be done to hold this vast mass together, so that Israel's mission might go on.

R. Yohanan ben Zakkai had escaped in a coffin from Jerusalem ; he now got leave from the Romans to found a college at Yamnia on the coast to study the Law, which he realised could be the only link. A few Jews had held out at Masada near the Dead Sea till 73, and in that year the Romans destroyed the temple at Leontopolis in Egypt lest it prove a centre for future trouble. There were repercussions in Alexandria, and a fierce apocalyptic propaganda was raging, while despair settled over the minds of some ; and some, conceiving the only hope lay in shifting the burden of Israel's mission to the shoulders of the crucified Jesus, embraced the new creed and were lost to Israel, dreaming of his early return in glory as Messiah to set up his Kingdom on the earth. Everywhere the Jewish slaves suffered throughout the Empire and there was a good deal of petty persecution.

Resistance to the easy escape offered by Christianity led to the Rabbis narrowing down Israel into a voluntary seclusion, a 'spiritual ghetto of book studies' ; the assimilating Sadducees had lost their place when the Temple fell. As the Greek Bible had been taken over by the

Christians, the Jews kept to the Hebrew text and their Aramaic Targums, which were now written down and fixed; this increased the separation between them. About A.D. 90 the Shemoneh-'Esreh prayer was enlarged with an anathema which excluded the 'heretics' from synagogues, and at this time the decalogue ceased to follow on the Shema' prayer twice daily.

A further disaster came with the vain Messianic revolt - of bar Cochba in A.D. 131. After three years of brave struggle, costing six lakhs of Jewish lives in battle alone, fifty-four battles ended in the final defeat at Bittir in 135. Hadrian then destroyed political Judaism altogether, starting a fierce persecution to destroy the religion also. Many Jews fled to Babylon and there helped the Parthians in war against Rome. Jerusalem was levelled to the ground, and then rebuilt as a pagan city, with a fane to Jupiter on the Temple site, and renamed Aelia; no Jew might enter this city on pain of death. Next year, 136, the Romans allowed the Samaritans to rebuild their rival temple on Gerizim.

Then followed the age of triumphant Hellenism (A.D. 180-230), great temples at Gerasa and other towns defiling the land with pagan splendour. But while many of the less fervent may have apostatised, most Jews gathered round the little group of pious Rabbis who were developing the *Mishnah* to explain and endear the Law. R. Ishmael was eager that Torah be understood only on commonsense lines, and R. Meir (A.D. 150) asked for a hundred daily prayers from every Jew, setting up personal piety and study as the basis for a coming restoration.

Synagogues began to be put up again in Galilee, many of them on the old sites, as at Capernaum, and modelled on basilica by A.D. 190, and Christian art owes much to the Jewish frescoes allowed in these after 330. Meanwhile the Edict of Caracalla gave Jews full rights as Roman citizens, save that they were forbidden to make converts. In Babylonia the Jews had their own Exilarch as civil ruler, and at Sura and Nehardea opened great academies, where by the end of this period the Babylonian Talmud was completed, that of Palestine being ready by A.D. 320, simpler and less comprehensive.

Under Julian was a vain plan to rebuild the Temple that had to be abandoned at his death. Already under Constantine the Edict of Milan, 313, had made the Christian policy of anti-semitism the policy of State; no longer could Jews employ labour in any form, and it was death for a Christian to become a Jew. By this time, A.D. 321, there were already Jews at Köln in Germany and in other places of Western Europe; the prayers were now first allowed to be written down, the nucleus for a regular liturgy being once more formed. Theodosius II (408-450) made all anti-Jew rules into State laws, and wherever orthodox Christians ruled the condition of Jewish life became oppressive; only the Arian rulers, because of their Unitarian views, being more sympathetic and humane. In 429 the great Sandehrim at Tiberias had its own Patriarch, while at Mahalia and later at Baghdad, the Babylonian Jews had their own elected Patriarch; these two governed Jewry

east and west. A.D. 450 saw Jews settled in Spain and perhaps also in Britain.

8. *Oriental Postgraduate Period* (A.D. 500-1000).

After A.D. 589 the Babylonian Patriarchs were called 'Gaonim', of whom three were specially famous. A Jewish King was ruling in Yemen by 600, and many of his subjects shared the same faith. Though he urged on his followers tolerance for all the 'people of the Book', Muḥammed spoke less favourably of the Jews later, and they were soon submitted to the same rough rules as by the Christians; so in fact were the Christians too when Islam spread into their lands—and for this they took revenge on the hapless Jews in Europe. In 620 the Frankish King called on all Jews in France to accept baptism or death.

Natronai Gaon (c. 860) issued the "Hundred Blessings", and Amram Gaon (c. 870) created the Sephardic Rite accepted by Spanish Jews; the "*Siddur*" of Saadiah Gaon (c. 930) became a regular Prayerbook. One Anan in A.D. 760 failed to be elected Gaon, and ten years later he published a new Midrash to replace the Talmud, holding only to the Hebrew text and interpreting this more freely, while accepting asceticism and reincarnation from, perhaps, the Sufis of Persia or the Manicheans. Thus began the Qaraite schism. A century later one Benjamin reunified the diverging sects, and his ascetic ideas spread even to Spain; Qaraite notions were spread all over the east by his replacing Aramaic with Arabic, by 890.

This Gaon Saadiah ben Yosef, an Egyptian Jew from the Faiyum (892-942), studied both Hebrew and Arabic so deeply that he was able to publish a translation of the Scriptures in Arabic; becoming Gaon in 928, he was able to refute Anan and to check Qaraism by his deep knowledge of Hebrew grammar. The new wave of learning and culture started in this way carried the Kabbāla to Germany by 917 and made Judaism a real force in world culture, it showed up the beauties in the Hebrew Bible and increased the love of Jews for the Hebrew language, while at the same time opening them to the riches of Arabic. Thus developed a real Jewish theology, together with the study of comparative Semitic philology. Already in the 8th century a Jew had carried arabic numerals from India to the Arabs, and others soon passed them on to European use, making progress possible in mathematics and science.

By 950 Hasdai ibn Shaprut made Cordoba in Spain the prosperous home of this new Jewish culture; though a century later it was shifted to Granada under the protection of cultured Muslim rulers, it remained for several centuries in the safe refuge of Spain. This was for Jews a real Golden Age. Poetry, science, philosophy thrived in their Arabic dress, and the Jews by translating Greek and Latin classics into Arabic helped to preserve ancient learning for the later ages. Even as early as the 6th century the Arian Goths in Spain had given all tolerance to the Jews; from the third to the tenth century all was well in Germany for them also, and in 905 Poland welcomed them with a charter of protection and privilege.

It seemed then that the nations would let the Jews grow up as brothers among them, sharing in the founding of medieval civilisation. By A.D. 1000 Judaism was in the main Europeanised; this tendency was reinforced in the 9th century by the Muslims insisting on a distinctive badge for them and in 1038 abolishing the great academies and the Patriarchate in Babylonia.

9. *Glory and Suffering Together* (A.D. 1000-1350).

The tide soon began to turn in northern Europe. In France there were savage butcheries of Jews in 1007-1010; many towns established slums wherein Jews were confined, so that they could easily be picked out for massacre by a crowd inflamed by religious bigotry, greed or the dishonesty of debtors when the Jews were alleged to have grown rich. At Toulouse in 1018 a Christian priest killed a saintly old Rabbi by the blow to which all Jews were submitted on Good Friday, as a punishment for the Roman killing of Jesus a thousand years before! Yet this was the time when Rashi the literalist in 1040-1051 issued his great commentary on Torah and Talmud, which had great influence on Jewish scholarship. Another vital influence was Ibn Sina (Avicenna) who lived from 980 to 1037, and in 1060 appeared Bahya's book on the "Duties of the Heart". During this century the Jews passed on the arabic numerals to Europe. Ibn Gabirol, the poet, wrote rhymed verse on the neoplatonic doctrines learned through Arabic (1021-1058); chronicles began to appear from 1055 and great grammars and

dictionaries after 1087. The close of that century saw martyrdoms begin again; in Germany whole communities of Jews were destroyed in the madness of the First Crusade, 1096, and next year there were more wholesale massacres, many dying at the hands of their own companions to escape the stain of baptism.

Yehudah haLevi (c. 1080-1142) reacted against Aristotle's rationalism with devotional and patriotic elegies, more than 300 of which adorned the Liturgy; in Spain Ibn Ezra (1098-1167) commented poetically and with some critical acumen, and was the first to recognise that there were two prophets Isaiah, one late in the Exile period. During the Crusades the school of Rashi died out with Rashbam (1100-1160), the midrashic and rational-literal commentator. The prayerbook of Simḥa ben Shmuel developed in 1100 into the French Rite.

In England the Jews lived peacefully until the ridiculous lies about ritual murder caused the first outburst in 1144; there were several massacres during the Crusades, including the ghastly tragedy of York, 1189; in 1218 on the orders of the Church, distinctive badges were imposed, and in 1290 all Jews were expelled. Already in 1187 they had been forbidden to own weapons and, being debarred from the feudal oath, could hold no land; as they were also shut out of trade guilds they were soon left the sole occupation of wandering tinkers. The Church in 1179-1215 forbade Jews to employ or apprentice Christians or to hold any kind of post, and this soon reduced them everywhere to great economic misery. They had no refuge from the extortions of

their greedy neighbours and had to buy temporary immunity from the Kings, who constantly renewed their demands and so robbed them of the scanty and insecure profits of moneylending, the only trade left open to them in most of Europe.

Meanwhile, despite these miseries, their spiritual and intellectual life still thrived. Following his master Maimonides, Josef Qimhi (1105-1170) looked to the literal meaning and the context in explaining each word of Scripture, and his sons were famous grammarians, while the glosses of the French 'Tosophists' displayed a good deal of casuistry. The conflict between the French and the Spanish schools was largely solved by the partly mystical commentary of Ramban (Ibn Nahman: 1195-1270) on the Torah; Eliyah of Worms (1176-1238) showed that an early form of Kabbala was present in Scripture's words and very letters, and the *Bahir* of Azriel (c. 1235) published an advanced form of Kabbala. Meanwhile Todros and Abraham Abulafia (1234-1304) gave respectively an ethical mysticism quoting the *Zohar* published about 1310, and the ideals of a visionary mystic. Israel was finding consolation in the inner life.

Following the tradition of Averroes (1126-1198), Levi ben Gershom (1288-1344) was strongly Aristotelian and largely influenced the later philosophy of Spinoza. The 13th century saw Jewish minnesingers and troubadours carrying culture round the countrysides, and two great poets, one of them a personal friend of Dante's. Books on travel became popular with Jews between 1160 and

1322, while in 1346 Aaron ben Elijah wrote a great Qaraite work on theology.

As the tide of Christian conquest advanced southward, the glorious age in Spanish Jewry retreated, but round Granada there were still in the 13th century many Jews whose wealth made the Christians jealous. In 1182 France expelled her Jews, again in 1306, and finally in 1394; in 1242 the Talmud was first publicly burned for 'heresy' in Paris, and charges of the ritual murder of children, absurd as they obviously were and often denied by the Church, again became common. The false tale of the slaying of "Little St. Hugh" caused a massacre in 1255 in England; and in 1293 the heroic R. Meir of Rothenburg refused to be ransomed lest that form a precedent for future extortions. Meanwhile in Poland the Jews enjoyed full freedom, until badges were imposed by the Church, and even then they were prosperous and secure under Casimir the Great. But in 1243 the ridiculous slander that Jews desecrated the Host led to a wave of massacres in Germany, and another wave in 1298 destroyed 146 Jewish settlements. The Black Death plague was absurdly attributed to the Jews having poisoned the wells, and many thousands were slain in 350 towns of northern Europe, even in Poland, during that scare (1348-1369). This was a century of persistent Jewish effort to settle quietly in Europe, met by brutal opposition and terror which, nevertheless, failed to stem the tide of Jewish literary activity; the fourteenth century was that of the greatest output of Samaritan literature in Palestine also.

10. *Israel Suffers a Brief Exhaustion* (A.D. 1350-1750).

The latter half of the fourteenth century saw a general worsening of Israel's position in Western Europe. She had to face a series of massacres in Spain in 1366, 1391 and 1411 as the 'Christian' frontier moved south, carrying with it many unjust repressive laws. She prepared for the mortal struggle to come by employing regular paid Rabbis to guard the spiritual life of her people from mass apostasy through ignorance of the national destiny and duty. Yet even in these anxious times the conflict between the party and opponents of Maimonides raged fiercely, and after Ḥasdai's work on theology (1340-1410) 'Rashbaz' (1361-1444) wrote an encyclopedia which defended the great philosopher.

Mass persecutions began in Poland early in the 15th century, the influence of the Church causing the infection to spread from Germany; a serious riot broke out in Cracow in 1407, shaking the faith of Polish Jews in their security. In Bohemia, like the Crusades before it, the war on the Hussite heretics was switched over to an assault on the Jews, due partly to a desire to steal their goods; between 1432 and 1500 there was a wave of pogroms and forced baptisms there; everywhere Jews were killed or expelled so that their property might be seized.

In 1481 the evil tide swept back to Spain, where one of the motives of the Inquisition then set up there was to destroy Jewry and convert the Jews to belief in the 'gentle Jesus'. Realising the trend of the times, many

fled to Palestine, where in that year alone Gaza had already sixty Jewish families. In Spain, 1492, and Portugal, 1497, there were laws of total banishment; the 600,000 who fled went mostly to Holland, to the Balkan areas of Turkey, and to Palestine or Smyrna, where they enriched local culture—greatly to the impoverishment of Spain. Josef Nasi revived spiritual life in and rebuilt Tiberias and Safad, and the great Baruch Spinoza was another who would have glorified Spain's culture. After the storm many returned to their homes, submitting to a nominal baptism and continuing as secret Jews (the Marranos); hundreds of these were later burned alive as heretics for clinging to the Law of their fathers—even in America, whose discovery under Columbus Jews had done so much to bring about through financial aid and improvements in navigation and mapmaking. By this cruel and shortsighted policy Iberia has been permanently crippled.

The centre of European Jewry now shifted to Germany and Poland; for three hundred years to come the Ashkenazic Rite of the north predominated. But original thought in philosophy began to decay; cut off from the open window of the modern world, and isolated in a hostile Europe, Jewish scholarship gradually sank into a sterile study of the letter of the Law isolated from its relationship with daily life. This was largely due to the forced isolation of the Jews themselves from their neighbours. In 1516 the Venice ghetto was sealed with gates, and no allowance was made for a natural growth of population; horrible laws in Germany prevented such

a growth by violent and wicked means still in force till 1848. Later in his life Luther turned his venom on the Jews, and many were burned as sorcerers in 1579. Only in Poland did they again enjoy tolerance and all civic rights, and as the result they developed there a flourishing centre of great importance.

In this century the mysticism of the Kabbala gave much consolation to agonising Jewry. While Azariah di Rossi (1514-1588) founded the science of critical historianship, Josef Caro and Moses Cordoveiro (1522-1576) at Safad in Galilee were writing great books on ascetic theology and mystical prayer; the "*Shulḥān 'Arukh*" (Spread Table) of the former gave a practical codification of the Law which became the world standard of Jewish orthodoxy. Other scholars were writing good commentaries from a Kabbalist angle, and in 1594 Isaac Troki the Qaraist published what has been called the best refutation of Christianity ever made.

In the 17th century Jews began secretly to return to England, and Cromwell later openly recalled them. But the Ukrainians let loose a wave of terror on their Jews by a series of brutal Cossack pogroms, wherein a lakh were killed (1648-1658), and during the whole century there was a sullen hostility shown to them on every side. In 1670 they were expelled from Austria and Vienna.

The Kabbala now began to degenerate into astrology, alchemism, spiritism and magic, and at the same time Jewry was shaken by a false Messiah in Turkey. One Shabbetai Zevi (1626-1676), brought up in the ascetic form of the Kabbala, privately stated at Smyrna in 1648

that he was the long-awaited deliverer, and in 1665 his public proclamation of this was widely accepted by Jews everywhere. His followers soon discarded the Law and gave great offence to the orthodox; the Turkish authorities avoided further trouble by arresting the pretender, who soon apostatised to Islam. Another similar impostor, Jacob Frank, in 1755 ended up in Russia by accepting Christianity. The mystical pietism of Israel Baalshem in 1742-1762 led to a movement tinged with superstition, and the suspicious Rabbis, already made cautious by such bogus Messiahs as Zevi and Frank, checked it from spreading northwards with the help of the great scholar Eliyah of Wilna (1729-1797).

Early in the 18th century German princes had begun to adopt individual Jews as their financial advisers, and this gave them a chance to come into touch with modern European thought and learning after their long ghetto sleep. Moses Mendelssohn (1729-1783) was one of these; at the age of twelve he broke from his family and went to Berlin to gain a secular and modern education—and thus began the age of Emancipation.

11. *The Ferment of New Life* (A. D. 1750-1933).

In the mid-eighteenth century a flood of ritual murder lies swept over Poland, bringing misery and death to many Jews, nearly 60,000 being killed at Uman in 1767 alone. But at the same time the first breeze of liberty began to blow in northern Europe. By learning Greek, Latin and German, Mendelssohn broke down the intellectual barrier between Jew and Gentile. Culturally a

modern German, he remained religiously a Jew, and his translation of the Pentateuch into German taught his people the value of modern culture to realise the Law's real meaning to them and to help them take their place in society. In 1763 Jacob Emden first critically analysed the Zohar, and showed that though much is very old, perhaps of the 2nd century, much may well have originated in the Spain of the 13th. Slowly the influences of the outer world blew away the cobwebs of the medieval ghetto.

The infant United States in 1787 gave full rights to her Jews; the same civil rights were given by France in 1791, having allowed them to return in 1784. Wherever Napoleon's armies went he carried freedom to the Jews, and in 1799 he promised if they would help his ambitions he would restore them to Palestine. But his overthrow in 1815 led to reaction, and the Jews were again thrust behind their walls, the emancipation in Prussia of 1812 being cancelled until 1848. In 1831 Jews were first allowed to open retail shops in the City of London, and in 1860 they had full civic rights in Britain. Soon the war-cry of democracy gained emancipation for the Jews everywhere in Europe outside Russia and the Balkans; in Germany they were allowed to move about freely, and even to marry, all occupations being thrown open to them.

The long repressed and hidden talents of the nation blossomed suddenly, and this began a golden age for the Jews. Lawyers, art critics, doctors, scientists, scholars, actors, writers, linguists abounded, and Jewish financiers

largely backed the ventures of the Industrial Revolution. Great philanthropists made noble use of the money thus earned—the Rothschilds; and started social work still glorious—Dr. Barnardo. But in all this there were two dark features: The release from gnawing fear led them to desire complete assimilation with their Gentile neighbours, which would have stultified the sufferings of the past and betrayed Israel's age-long mission; many abandoned Judaism, its rites and customs, intermarried with Christians, and were lost in apostasy. Then again the fame and prosperity they won roused jealousy and woke again the ancient anti-Jew prejudices; this prepared the way for a reaction in 1880, for which the collapse of speculation in French war debts proved a convenient pretext. In 1881 under Alexander III of Russia were passed the May Laws, shutting all Jews away from the land; and this led to two years of massacre, wherein 160 Jewish communities were destroyed and the work of the *Mikve Israel* Agricultural school of 1868 was blotted out. The scandalous injustice of the Dreyfus Affair exposed in 1894 the serious anti-semitism still lurking even in democratic France, but it served also to awaken many Jews, like Edmond Fleg, to realise the glory of the national mission. Already in 1873 modern colonies in Palestine had begun to show the line of future hope for worldwide Jewry.

About 1840 N. Krochman (1785-1849) laboured to unite the mystical faith of the Hasidim with the rationalist irreligion of the Polish *Maskilim*, who had gone all out for European culture; and by 1904 Theodore Herzl of

Vienna had organised the Zionist Movement to find some land overseas where Jews could live in peace. From 1903 to 1909 a long series of pogroms raged in Russia, so deadly that five lakhs were killed and vast numbers fled to America and elsewhere, so that the number of Russian Jews was halved. By 1914 it is reckoned that two million destitute Russian and Polish Jews had fled abroad, and by 1929 no fewer than two and a quarter million had found safety in the United States. The centre of Jewry had shifted over the Atlantic to the wide West. During fifty years Britain found a home for about a lakh, though the door was almost closed in 1905 by a stirring of anti-alien feeling.

In the first Great War Jews fought everywhere beside their fellow-nationals, Britain allowing Jewish battalions to fight under their own General Monash for the conquest of the Holy Land. As a reward for Dr. Weizmann's scientific help in the War, Balfour declared Britain's wish in 1917 that Palestine should be a "National Home" for the Jews, and this the 1919 Peace Conference endorsed, putting Britain in as Mandatory to implement the policy which had resulted from the Zionist activities there. Unhappily, some ambiguity led the Muslims and Christians already living there, then 88% of the population, to claim the land as their own, though Jerusalem had even in 1914 a matter of 41,000 Jews out of its total of 60,000. A long and bitter guerilla war broke out, in spite of which by 1938 one third of the Palestinians were Jewish, 430,000 having there found a home, and Hebrew had

taken its place beside English and Arabic as a State language.

Meanwhile in 1917 and again in 1919 the dissolution of the old Russian Empire led to appalling massacres of Ukrainian Jews, no fewer than 120,000 being killed and six lakhs ruined in the latter year alone. The guarantee of protection for minorities at the Paris Conference had proved helpless to save the Jews. The absurd forgeries known as the "Protocols of the Elders of Zion", exploded in 1921, were used, together with ritual murder fictions, to whip up old hatreds, and when Germany collapsed economically through the gambling of her own financiers the Nazis made the Jews the scapegoat as in old times. Yet the helpless five or six lakhs of German Jews never dreamed that Hitler would try to carry out his anti-Jew fulminations, or would be allowed to do so under the Treaty; but he could not alter that Treaty and had to divert his people's attention to persecuting the Jew. This they did with zeal, the West shamefully paying no heed.

12. *Hitler, and Afterwards* (A.D. 1933-1955)

As soon as Hitler seized power, he turned the whole resources of the State on to looting and harrassing the Jews and all who like them stood for enlightenment and progress. The most brutal baiting of Jewish children in schools drove many to take their own lives; thousands of adults were forced into suicide, thousands were shot 'while trying to escape', and tens of thousands vanished into concentration camps, where they met torture and

death unknown to the world. By 1938 all the wicked old repressive laws were back in force ; thus did Germany repay the lakh of Jewish soldiers who fought for her — nearly 20% of their total population. When Austria was raped overnight that year, Hitler brought ruin and despair to her two lakhs of Jews, who were so brutally treated that 7000 killed themselves in four months ; as the Nazi Empire spread, one Jewry after another met the same ghastly and tragic end. Perhaps the vilest thing in human history was when the State organised mass butchery of Jews in crematoria, gas-chambers, vivisection rooms, and hunts with bloodhounds—nearly six million Jews in Poland and elsewhere being murdered during the latter years of the Second, the Nazi, War.

European Jewry has been all but annihilated ; the hopes of Israel now rest on the five millions settled in America and on the tiny State of Israel that the Zionists are building through the hearts and hands of refugees from the European inferno, where perhaps at present about twelve lakhs still live in uncertain peace. If Israel can find consolation for her frightful sufferings in our days, it can only be that the tendency to assimilation which ease and safety often involve, but which failed to save the Jews, has been definitely checked, and that it served to rouse the world to efforts to overcome this monstrous wickedness which straddles the world, its menace increased by terrible modern resources of cruelty and hate. The disunion and instability of her ' Arab ' enemies childishly trying to prevent even neutral visitors from entering the State of Israel, seems to make Israel's

early recovery of the whole of her National Home, the Holy Land, a moral certainty, and the energy and talents of her people will make it possible for millions there to find a happy motherland after their long wanderings abroad.

5. The Teachings of Judaism

The keynote of Israel's theology lies in the universal cry at morning, night, and the hour of death : " Hear, O Israel, the Lord our God is One Lord ! ", and in what has been called her ' Bible in Miniature ' (Lev. 22 : 32) : " Nor shall you profane My holy Name, for I will be sanctified among the Israelites ; I am the Lord who sanctify you. " ¹

The Jewish Encyclopedia says (4 : 314) : " The conception of religion as a covenant concluded by God with man is peculiarly Jewish. The idea of the covenant of God is therefore coeval with the beginning of Israel as the people of God. " Judaism is not a dogma ; E.G. Hirsch tells us (JE 10 : 348) : " The Jew need not believe. His religion like every rational religion is not a matter of dogma. But the Jew must obey. His loyalty is expressed in deed and observance. "

Judaism is a religion of practical justice, purity, truth, joy, hope and sanctification of life ; it was entrusted to the people of Israel as mankind's chosen representative, brought as an offering to the altar of Mount Sinai throughout the ages. It is " not a creed or a system

¹ Heb : *wlo' thallū et-sēm qādāšī, wniqdaštī b'tōk bnēy Yisraēl ; anī YHWH mqaddiškem.*

of beliefs upon the acceptance of which redemption or future salvation depends. It is a system of human conduct, a law of righteousness which man should follow in order to live thereby" (JE: 7: 364). Nor does that Law weigh heavy on mankind, for man's innate tendency is to keep it; "every human being is God's child, called to lead and capable of leading a righteous life" (id. 10: 350). E. G. Hirsch tells us: "Fundamental to the teaching of Judaism is the thought that the world is good. Pessimism has no standing ground. Life is not under the curse. The doctrine of original sin, the depravity of man, has never had foothold within the theology of the synagogue. Jewry rejects the doctrine of the Fall and so it denies the Atonement by any Christ; there is no need of any mediator with an infinitely loving Father" (Montefiore in Hibbert Journal). Nor is her concept of holiness external, for deeds and not beliefs—which have always been fluidic—are what the Rabbis have demanded. Had interior prayer and the joy of the Sabbath not been the very heart of Jewish life and practice, how could the centuries of martyrs be explained? No, man is in God's own image; through man God deigns to act, to fulfil His purpose, and "whatever constitutes humanity and bears the image of God, whatever man does in order to unfold the divine life—that helps to make up the sum of religion", says Kauffman Kohler (JE. 4: 58).

The following sketch of Israel's Theology is mainly based on the article by J. Z. Lauterbach in JE. 12, pp. 130-137.

GOD—by a simple word continually creates all things out of nothing, and by His laws—which to show His power He can change at will by a miracle—preserves the universe in being as planned from the beginning. He is the uncaused Cause and the Ruler of all ; to Him man and all things are subject, and being spiritually His reflection man can commune with God and so know and carry out His will. God is eternal and secondless, formless and not defined by space, in spite of such metaphors as His 'hand', 'face' or 'dwelling'. He is bodiless and omnipresent, though "certain places are fitted to bring human beings into such a frame of mind that they may approach God and find Him". He is the One and Only God, Unique, and there is no other being to be adored. No qualities which might impugn His unity should be ascribed to Him, for such positive attributes tend to their eventual personification, and so to a veiled polytheism. "The unity of God is absolute and indivisible", and therefore He is omnipotent. He is also an all-knowing, all-just and all-kind Providence, and this is the basis for a joyful optimism ; when trouble comes, we should first see if it is due to our own foolish acts ; if it is not, we may regard it as 'sufferings of love' (Ber. 5*a*). He is changeless, and yet the repentance and prayer of men can avert a threatened evil and call down His grace, for this very act of pardon is part of His plan to teach us that sin is the real cause of misery. Thus prayer has power, though it can be heard only with devoted turning to God and a true repentance which can merit grace. He hears the lightest

whisper, even the unspoken aspiration, for "He is equally near to all, to the highest as well as to the lowliest", and loves to hear unselfish prayer for others.

MAN—is truly God's spiritual 'image', and can be made perfect and holy through obedience to his Source, not through fear or greed of a reward but for the very love of God (Sotah 31a). He is given two means to know God's will; his intellect, and the gradually deepening revelation of moral law and the Divine purpose through God-inspired prophets. These prophets had certain virtues which made this possible, and they knew it was God who spoke through them. This revealed will of God is the *Torah* or Law, unchangeably perfect and never to be replaced. By the pious in all generations this Law is preserved; it can never be called temporary or repealed, for "nothing is left in heaven yet to be revealed", though man's understanding of its implications gradually unfolds. The Scriptures are understood by the view of a majority of sages and scholars according to fixed rules, but "the ethical value of submission to the will of God where its purpose is not understood is even greater" than where it is perceived. "In observing the Law man's good intention is the chief point." Any prophet who sets up a law which conflicts with the old doctrines, or who claims to replace the Law with a new revelation, is a false prophet; Moses surpasses all prophets before or after him, so who can abrogate the Law revealed through him? Man has perfect freedom of choice to obey or to reject the Law, and upon his choice will follow his happiness or misery,

for God knows all and is just and has power over all. Man cannot decide who is really pious or sinful, or what is actually bad or good, so he must not try to judge or criticise God's acts. The soul of man is immortal, and all injustices will be set right in the world to come. Commenting on Deut. 7 : 11, 'Abodah Zarah 3a says : "Today—that is, in this world—shall man keep the commandments; but he should not expect his reward in this world but in another." This reward is spiritual bliss in God's presence; conjectures about how, where and when are futile.

Some say the body too must share with the soul the fruits of deeds done together, and God certainly can and will raise the dead if He so choose; others follow Maimonides that the soul awakens to a new life without the gross body.

ETHICS: E.G. Hirsch says (JE 1 : 476) : "The fundamental motive of the moral life is, according to Judaism, not the quest for happiness. Morality is summed up in service. The purpose of human life is service now and here. . . . He who should efface himself would commit as grievous a breach of the covenant as he who should crush another. The measure of the service which is upon us is contingent upon the strength, talent, possession and power which have come to us. . . . The stronger a man, the better able he is to render service. . . . Self-realization is the realization of a part of the service placed upon all. But on the other hand . . . what is ours is ours only as a means to enlarge the common life. . . . As the weakness of one diminishes

the sum of service rendered, it becomes the duty of the strong to look after the weak, to help them to strength, in order thus to increase the sum total of strength at the disposal of all. . . . Self-effacement is contrary to the moral law of life." Thus Jews do not normally honour celibacy and fasting, as often due to pride, but they allow them, to gain self-control and to fit the soul to commune with God. Hirsch goes on: " Mutualism as implied in the words ' Love thy neighbour as thyself ' is the guiding principle of Jewish ethics ", which do not condemn a proper self-love subordinated to the love of God.

ISRAEL : God chose Israel to carry the Law and Prophecy ; the choice was based on the special merit of an inherited knowledge of God, and she must share that knowledge with all by her teaching and the force of a living example. Now Israel cannot teach the world while in exile and despised, so the State must be built upon God's Law, to be an example to all and to compensate Israel for her sufferings for God. Joshua ben Levi (3rd century Palestine) said : " Not even a wall of iron could separate Israel from its Father in heaven ", and Hadler adds (p. 19): " Jewry is a living and developing personality, like a tree with a great spread of branches and many shoots, all the time changing ". Now that strength, that immortality, depends solely upon Israel's faithfulness to her God-given mission. " When the Jewish people believe in their redemption, when they desire it with all their hearts, and when with all their actions they strive to deserve it—then the redeemer may

at any time arise from among them. . . . God has promised to redeem them when they repent of all the sins which caused the loss of their national independence" (JE. 12 : 137). When and how cannot be told, but it will be when the people are ready (Sanh, 98a).

The orthodox Jews said that as a punishment for sin the Law cannot be fulfilled until Messiah leads the people home and the Temple is restored, so until that time Israel must maintain her separate nationhood and laws. The nation is imperishable and will in time be restored, but the present return is not that foretold because it is 'not led by Messiah'. But Reform Jews say the dispersion is not a penalty, so the failure of Law is no sin; God wills the dispersion of Israel as Messiah among the nations. The laws of sacrifice and the Holy Land have lapsed, and the hope is in a messianic age of universal love for God and to all mankind. Thus the Reformists dropped all reference to eschatology and the resurrection from their prayerbooks, and began to use the vernaculars in all save a few important prayers, retaining only the Sabbath and circumcision, the dietary laws of hygiene, and the idea that every Jew has to be an example of true monotheism and righteousness. The ideal man is to unite all the various ideals of all ages; and such can appear only at the very end of time.

The sage Saadiya (10th c.) taught as a sort of creed that the world is created by One formless God, who reveals divine scripture and tradition. Man is called to and capable of righteousness, and so he will earn reward or punishment. The soul is created pure and at death

leaves the body, which will rise again when Messiah brings in the universal Judgment and sets up his Kingdom on the earth. This may be regarded as a sort of norm for orthodox Jewish belief through the centuries.

6. Jesus and the Jews

The cruel and wicked slander that the Jews crucified Jesus and, rejecting him, were therefore rejected for ever by their angry God has haunted Israel now through two thousand years of suffering. Summing up the evidences of true legend in the Talmud Jesus stories and the strange parody, *Toldoth Yeshu*, G. R. S. Mead said in his "Did Jesus Live 100 Years B.C.?" in 1903, it is time this charge, this enmity and hatred be put away for ever, and an attempt were made towards a new understanding.

Nor have Jews been backward in stretching out the hand of friendship to their hereditary persecutors. Montefiore called for a union of liberal wings on both sides, on the basis of a Unitarian theology and a Humanist ethics. Klausner says of Jesus that by his extremist and unpractical morality he separated himself from Israel's national ideals and hopes, influenced by Pharisaic Quietism to look for an external saviour. He was more intensely ethical than any other Jew, but set morality too high, and so gave up the interests of Jewish society. But he died as a Jew reciting the Psalms, and his disciples too were good Jews to the end, spreading the Law over the pagan world and glorifying the Name of God. His parables

were of matchless skill and beauty ; he was an artist in words, a great genius, a friend of the people, an ideal Essene—but in no possible sense a Messiah, and his stress on the futurity of the Kingdom shows that he himself did not imagine himself in that role. Stripped of theological fancies among later followers, Jesus would be among the very greatest of Jews, and his teachings the most precious part of Jewish literature.

In similar vein Hadler (pp. 162-193) writes : " The Jewish genius found its highest, strongest and noblest expression in Jesus. . . . The Synoptic Gospels are the work of Jewish disciples, writing under the impression of a powerful personality, a Jewish Prophet. They belong to us, and they are no mere freakish by-blow of our development. They are the logical conclusion of the teachings of the Prophets and the Psalmists of Israel. The Christian theology subsequently built on this foundation is foreign and of no concern to us, but the foundation itself is ours, and nothing but sheer blindness and utter folly could make us reject the finest and best in us "—as Shakespeare is of the English.

Purged of Christian theology, yes, for to Jews the Atonement has no real meaning and in their eyes the Trinitarian dogma is idolatrous and filled with blasphemous polytheism. The idea of redemption through Christ's blood is " in conflict with the spirit of Judaism, which knows of no vicarious sacrifice ", says Kauffman Hohler (JE 7 : 435), but he insists on the total responsibility of each man for the results of his own action. Hadler goes on : Jesus the Jew should be embraced by us as

“the central figure of our fate and destiny”, the emblem of Israel’s life as the Servant of God in the world. Then he would be a bond of fellowship, leading to true and tolerant universalism—“the loftiest idea produced by man”—not indifferent to our own values but appreciating also those of others. And this sort of tolerance demands a sense of humour and proportion.

The following beautiful passage from Rabbi H. G. Enelow’s “A Jewish View of Jesus”, quoted by A. Vincent on p. 156 of his book, is a model for its charitable view of a rival religion :

“Nothing in human history equals the love which he (Jesus) inspires, the consolation which he brought, the good which he produced, the hope and joy which he enkindled. In him was concentrated what is best, most mysterious and captivating in Israel, in that eternal people whose child he was. The Jew can only glorify himself that Jesus did this for the world, and nothing will keep him from hoping that when the teaching of the Master is better known, when incomprehension shall cease to veil his words and his ideal, Jesus will serve, some day, as a link between Jews and Christians.”

Other Jewish writers say that Jesus was a great Prophet like Amos and Hosea, though much of his teaching was derived from the Rabbinic literature of his age, while to the Jew non-violence seems irrational and resulting only in the victory of evil. They complain also against excessive stress on the other world instead of on earthly piety and joy. The story of

his life seems to have been altered by a growing anti-Jewish sentiment in later disciples, and after A.D. 132 the Church gravitated towards Rome and so became 'the heir to Edom', Israel's ancient enemy. Paul was a Hellenistic Jew, perhaps influenced by Stephen, Philip and Barnabas, and shows no trace of Rabbinic training, say the Rabbis of today. The synagogues were open to non-Jews long before his time, but he paganised them with the theology and cosmology of Gnostics and Hermetists—"so that the name of one of the best and truest of Jewish teachers was shunned by the medieval Jew" because the Christians turned Jesus into a second God, says Kohler (JE. 4 : 54).

Isaac Troki writes, defending Jews from the charge of rejecting their Messiah, "None of the Messianic promises of a time of perfect peace and unity among men, of love and truth, of universal knowledge and undisturbed happiness, of the cessation of all wrongdoing, superstition, idolatry, falsehood and hatred have been fulfilled by the Church"; read GY 80-93. Rather is the reverse of this the truth. These things will be fulfilled, they say, when Messiah comes again in glory. For that day is Israel waiting; she cannot reject the Messiah till he comes as such. So Fleg writes: "Then that their faith might accord with the prophecies, the Christians spoke of a second coming, of which the Prophets had in fact never spoken, and of a return of their Messiah, by which everything would be finally accomplished. To await his return, is not that to await his coming?"

Yet the work of this Christian Church has not been all evil in Jewish eyes. Maimonides testified long ago (JE. 4 : 56) : "The teachings of the Nazarene" (Jesus) "and the Ishmaelite" (Muḥammed) "serve the Divine purpose of preparing the way for the Messiah, who is sent to make the whole world perfect by worshipping God with one spirit ; for they have spread the words of the Scriptures and the Law of Truth over the wide globe, and whatever of errors they adhere to they will turn towards the full truth at the arrival of the Messianic time."

Yes, this is tolerance, shown at a time when those same Christians were destroying thousands of his fellow-Jews on absurd charges known well to be false ! Jew, Christian, Muslim are here recognised as all of a common monotheistic and ethical creed ; if they could unite in common action, the anarchy and immorality of atheistic materialism would be checked, and man might yet be spared the ruin of all the hopes he built on civilisation and scientific knowledge.

7. Ten Ideals of Reform Judaism

1. Israel's world mission is to carry humanity's best ideal and unite all God's children in the love of Him and the aim of a holy life. 2. This mission is the real Messianic work ; we are a spiritual community and no longer look to restore a political State under a scion of David. 3. The old Jewish State was not destroyed to punish our sins but to spread our people throughout the

world that we might lead mankind to know and love God. 4. The Bible reflects its own writers' primitive ideas and uses miraculous stories to illustrate God's justice and His goodness. 5. The only sacrifices now required are devotion and personal holiness; every Jew must try to experience God and to share that experience with others by the example of his own godly life. 6. The old priestly cult and caste have ceased for ever; all our people are priests, and all distinction within Israel has ceased. 7. The old laws of diet, priestly dress, and purity do not now lead to a spiritual life but rather hinder it. The moral code and such rites as are uplifting and adaptable to modern ideas of decorum and hygiene are alone to be retained from the Mosaic Law. 8. We must try to solve the injustices of modern society in accordance with the spirit of the Mosaic Law. 9. Though we must still cultivate Hebrew and its cultural and literary traditions as a duty and a delight, public prayer should be in a language understood by the people. 10. The soul is immortal; the doctrine of a bodily resurrection has no basis in Jewish religion.

This is condensed from several recent statements of modernist Jewish belief in America, and does not represent the view of older Orthodoxy.

8. Israel in the World Today

Israel's history, as we have seen, is a cyclic alternation between brief prosperities and sudden overwhelming calamities, sometimes worsened by her people's instinct

to self-immolation and a wild fanaticism arising from the day-dreams of her coming glory, says Hadler. It has been a constant swing between the east and the west ever since B.C. 586, when the Kingdom was overthrown and she began to dream of a Kingdom built by God. For two thousand years she has lived in Europe, but even when wholly assimilated to her hosts she is still thought foreign, and when anything goes wrong is made the scapegoat. The Crusades were turned on her, the Black Death was avenged on her, a bad harvest was the pretext for new pogroms on the Jews. Stripped of all occupations save usury, and looted when they began to make a living at that, driven from the open fields of nature into the slums and then accused of living in overcrowded quarters, their younger sons forbidden to marry, they were also forced to wear special hats or badges which marked them out for an easy prey to the violence of intolerant rowdies.

Insane charges were levelled against the Jew: of having killed the Christ, of ritually murdering infants (none love children as do the Jews!), desecrating the Host (meaning less than nothing to a non-believer!), of causing plagues, poisoning wells, having a peculiar smell, and hiding tails. These stupidities were made the excuse for persecution and murder even in our present 'enlightened' century. Sixteen centuries of such fear-ruled existence plunged Israel into a book-entranced sleep, with dreams of compensatory glories coming in the Messianic Age. Robbed of most of the arts and the enjoyment of nature, the Jews developed an abstract,

practical and strictly rational intellect; the lurking fear of sudden calamities led some to daring gambles and an over-serious temperament, which their innate idealism and optimism had to hold in check.

Wünsche (JE 7 : 299) writes : " No language possesses so many words for joy as does the Hebrew, which indicates the cheerful disposition of the Jewish people and the optimism predominant in Judaism "—which does not look *back* to a fabled Golden Age but *forward* to the glory men will build under God's leadership in the days to come. From the mad State idolatry and barbaric cruelties of our own day this Messianic hope can be a strong deliverer. The agonies of war and persecution, the dread of ghastly powers prematurely in man's hand, must be transmuted into idealistic sympathy for all men. Israel, scattered abroad in all nations, can do much in this work, much to bind the nations in one as with a natural cement; for it has ever been her aim to find behind all pluralities the one co-ordinating element which gives sense and cohesion to the whole.

Nor can she, whatever it cost her, ever give up her historic task, which springs from her inmost nature, to bring about the universal brotherhood in an atmosphere of freedom. Man and his dignity is ever the Jew's chief and deepest interest; "the Jew is perhaps the most cosmopolitan member of the human species. He is a true believer in international brotherhood, he is a fervent promoter of the spirit of universal humanity and international understanding and esteem. He believes in one world, in the unity of the human

race, as he believes in one God ", says Hadler (pp. 85-86). This brings on him added suffering from those whose narrowness conceives the whole only as reflecting their own petty ideas, but " Jewish teaching urges its followers to live more and more deeply at the cost of no matter what sweat and scars, believing always in the great redemptive value of suffering " (id. p. 43), and never to run away from life and its incidental pains by giving up natural desires and attachments. Sifre 73b says : " If a man is visited by affliction he has to be thankful to God for it ; for suffering draws man to and reconciles him with God," to which Arachin 16b adds, " He who has passed forty days without meeting adversity has already received his (future) world in this life." Another Jew has said : " The sufferer, far from being considered as a man with a suspected past, becomes an object of veneration on whom the glory of God rests, and he brings salvation to the world if he bears his affliction with joyful submission to the will of God " (cf. Taanith 8a).

So the Jew learns to 'take it', to transmute all that comes in life and use it for life's only aim, to sanctify God's Name and to become His true and faithful servant.

Democracy in its widest and highest sense is thus natural to the Jew, for he believes that reason will inevitably triumph at last; so he stresses rather the value of justice than unstable love—which so swiftly and unaccountably turns to hate. The ideal man of Jewry is the wise and kindly scholar able to teach by convincing his hearers, and this scholarship is open equally to all, so that every individual is free to interpret

the Law for himself. So it is that "the Jewish community is a democracy tempered by a spiritual aristocracy of learning" (Hadler, p. 126), and with Jews the moral unit is the local group or the nation itself.

Scattered abroad as a seed widely sown in every soil, Israel with these innate qualities is a very ferment, a leaven in the world, and can do very much in our days to hold out a friendly hand to all men in this crisis of our gloom and disillusionment.¹ Enriched with a near-monopoly in modern arts and inventions, with her huge population safe in the United States and her growing homeland in the God-given *Erets Israel*, which could support six millions when developed as Jewish colonists have begun to develop it, "Israel is called to the duty, which confers no prerogatives not also within the reach of others, of illustrating in life the godliness of the truly human, through its own 'holiness'; and of leading men to the knowledge of the one eternal holy God", says Hirsch (JE 6 : 12-13). For this was she chosen out so long ago, for this have the ages of her martyrdom prepared her, for this has been implanted in her soul the twin passion for unity and for brotherhood.²

¹ Dr. Cohen (Soncino Chumash, p. 324) writes: "Israel was meant to be a sacred hearth on which a fire was kindled that was to warm all the house."

² Fleg writes (p. 45): "Her mission! Egoism? Pride? Not in the hearts of our prophets and sages! To them Israel is a base and wretched people, loaded with sins and for ever backsliding. God chose this mire only to show what he can do with mire. For this God of Israel in no way belongs to Israel: he is the God whom Israel must reveal to all mankind. . . . She separated herself from others only to unite them."

Millions throughout the world share those ideals with her, and would gladly labour at her side, even under the guidance of her greatest geniuses ; so it is that Hadler writes : " We need worldwide proselytism, not seclusion and decay " (p. 145). R. David Einhorn's prayer reads : " A tragic cleft traverses the House of Jacob. His children are divided between a dying world which assigns to him the destiny of dwelling perpetually alone and isolated among the nations, and a newly arising world which, urged by the spirit of Thy prophets, sees its highest glory and achievement in the union of all Thy children with the people of Thy covenant ". This is Israel's problem today. To turn away from her mission, to withdraw into the dark corner of spiritual isolationism and to lick her wounds, to forget her world destiny in vain narrow Zionistic politics—this would be her path to ruin. To live dangerously as hitherto in the open air of human striving, to transmute her sorrows into a new strength, to welcome all men as brothers, as members of that spiritual Israel which lives, and dies, for the uplift of mankind—this is the path to ever higher glories and to the fulfilment of God's ancient plan which long ago made Israel His chosen people.

NOTES

1. On the Authenticity of Scripture

The Jewish Canon, closed finally under R. 'Akiba in about A. D. 95 when the loss of the Temple made it essential to hold the Nation together round one Book, is the same as that of the Protestants, though the books comprising it are differently arranged. The basis of selection is one with which modern thought would hardly accept: a book must be i. in conformity with the Torah, or Law; ii. not later than the time of Ezra; iii. written in Hebrew and, iv. in Palestine. In fact, several books and parts of books slipped in which did not actually meet these conditions, and several books were, like Ecclesiastes and Canticles, long looked at with suspicion.

Now the books which were rejected, though without canonical authority, were very popular, often quoted by sectaries, and very largely influenced popular belief and action. These are by Jews all classed as 'Apocrypha'—though for some unknown reason Protestants have separated some of these and call them 'Pseudepigrapha', including some of the most valuable from spiritual and literary standards; these include the two books of Enoch, 2 Baruch, and the priceless little Testaments of the 12 Patriarchs. The Alexandrian Jews freely used some of

these apocryphal books, and so they were translated into Greek and appeared in the Septuagint, passing over into the use of Catholics ; it is possible that Jerusalem at that time approved of them to some extent—but they were never accepted by Jewry as a whole to be the canonical ' word of God '. One reason for this is that they do not agree in doctrine, and their acceptance by the Canon would have led to endless confusion and constant schisms.

As the essential Scripture has always been the five Books of Moses, fixed at least by B. C. 400, books which teach doctrine alien to these—such as the Christian ' New Testament ', especially the Fourth Gospel and Paul's Epistles—and books claiming to reveal esoteric truths, like the later apocalypses of Salathiel (2 Esdras, part) and Elijah, naturally could find place only in the Apocrypha. But the importance of some of these is well admitted by the writer in JE (1 : 676) when he says : " The courage and persistency in their belief which the Jews have shown from the time of the Maccabees down to modern times, their indomitable hope under persecution, their scorn of death, were all nourished by the Apocalyptic Literature " which thrived in the four centuries after B. C. 200. Most of these books were adopted by Essene or Christian sectaries and edited to fit their own doctrinal positions.

Torah is said to have preceded creation and to have " consisted of fire, being written in black letters of flame upon a white ground of fire " (Yer. Shek. 49a : cf. GI 40). It was fully revealed " for all time and for all mankind,

so that no further revelation can be expected. It was given in the languages of all peoples, for the voice of the Divine revelation was seventyfold. It shines for ever, and was "transcribed by the scribes of the seventy peoples" (JE 12 : 197); in fact, it is the heavenly source of the religion of all nations. The Talmud (Sotah 21b) tells us that "one should study the Torah with self-denial, even at the sacrifice of one's life; and in the very hour before death one should devote himself to this duty", for "God Himself sits and studies the Torah" (*i.e.*, follows His own Law; AZ 3b). "Moses wrote it down from dictation" (JE 12 : 199) and "there is no earlier and no later in the Torah" (Pes. 6b). Israel Abrahams (q. Canon Sell, p. 2) writes: "The Law rested on the bosom of God from Creation until Israel took her to his heart at Sinai"; had Israel rejected it, like other nations, chaos would have returned, AZ 3a assures us. Its birthday at Pentecost is therefore a great festival, at which the whole Pentateuch used to be read.

Thus modern inquiries into the relative age of certain portions of Scripture, the sources J, E, P, D, etc., strata of widely differing data, the apparent fact that "Isaiah" is by two (or more) prophets with probably the same name but two centuries apart in time, though unacceptable to the orthodox Jew as to the Catholic, would not disturb Jewish faith. So I have made no attempt in this 'Gospel' to analyse the books of the accepted Canon. Those interested in such study may be referred to hundreds of works, mostly by Protestant scholars, such as those by the authors of Peake's

Commentary and noted therein. The discovery of the Ugaritic (Canaanite) texts of Ras Shamra, dating B. C. 1500-1200 show that there is not the slightest reason why Moses himself should not have written out the greater part of the Pentateuch—presumably using earlier materials and guided inspirationally in his choice; Aramaic was the language of the very earliest Israel, and at any time after B. C. 1400 ‘Aramaisms’ could be expected. Archeological excavation has also testified to the detailed accuracy of lists of towns, names of people, and other historical minutiae of fact, and the Bible has more historical authenticity than would have been admitted fifty years ago. But the vital thing is that whoever’s hand may have been the scribe, the real Author is held to be the God who revealed these facts and put them in a certain relation to teach the people His Law. And their tremendous influence on countless souls, not by any means only Jews, through all the ages of history is surely proof enough of their being inspired in the strictest sense. They have themselves been the source of inspiration in the lives of millions on millions.

Jews, like Catholics, have always held that the interpretation of the Scriptures is most safely restricted to the authentic tradition of the ‘Church’; it must cohere with human reason and be taken rationally if any one explanation is to be accepted—differences of view being settled by the majority opinion of trained Talmudic scholars. As JE (Introduction viii) says: “The Bible, that perennial source of all great religious movements in

western civilisation, has been interpreted by the Jews from their own particular point of view ; but their traditions on the whole represent the spirit of progress rather than the blind worship of the letter." From this angle I myself have tried to approach the Scriptures, and in them I have thus found new lights and a richness of beauty never seen by me before.¹

2. Apocryphal Sources of this 'Gospel'.

In addition to books in the recognised Jewish Canon, thoroughly studied in any Bible Dictionary, etc., I have drawn on the following works in composing the text of the 'Gospel of Israel', cc. 13-14 and Appendix.

Apocalypse of Abraham (Ap. Abr.), written probably by an Essene in Palestine by A.D. 30-50, in Hebrew, it was translated into Greek and thence to Slavonic. Used and edited by a Gnostic.

Apocalypse of Elijah (Ap. El.), written by an Alexandrian Jew in Hebrew by about A.D. 130, translated into Greek by a Christian before A.D. 250, it exists now in a Coptic Ms. of about A.D. 500 ; fragments of the Greek survive.

Apocalypse of John (Rev.). The core was written by a Palestinian Jew of Zealot sympathies about A.D. 66-70 ; it was edited and expanded by a Christian millenarian, probably in Palestine or Antioch, about

¹ As AV is the most widely read book in the world, I may be forgiven by my Jewish brothers if I quote the Bible by its numbering of chapters and verses throughout this volume ; most personal names also have retained the spellings there made familiar, barbarous as they are to the Hebrew knower.

A.D. 92, and after long suspicion slipped into the 'New Testament' under an apostolic name, to which it certainly has no title. JE: "The Book of Revelation remains, under its Christian cloak, a Jewish document" (10 : 396).

Apocalypse of Zephaniah (Ap. Zeph.), written by an Egyptian Jew in about A.D. 120-140, and slightly edited by a Christian about A.D. 300, who translated the book into Greek; fragments of a Coptic translation of this survive in a 5th century manuscript.

Assumption of Moses (As. Mos.), written between A.D. 7 and 30, perhaps about A.D. 10, in Hebrew by a Pharisee Quietist or Essene, it was translated into Greek and then into Latin. In our 6th century Ms. only a fragment of it survives.

Asenath, Book of (Asen), written in Egypt by a Hellenistic Jew about A.D. 110, probably in Hebrew, and later enlarged in Greek and other versions, of which several of it survive.

1 *Baruch* (1 Bar.), written mostly in Hebrew and translated into Greek about B.C. 150-50. It was highly esteemed in Alexandria and referred to by Daniel, 2 Maccabees and Psalms of Solomon.

2 *Baruch* (2 Bar.), the Syriac Apocalypse, written in Hebrew between A.D. 70 and 95, by a Pharisee who uses moving and poetic language. Translated into Greek and quoted by A.D. 220.

1 *Enoch* (1 Eno.), a composite book including fragments of those of Noah and Lamech, and the Books of Luminaries and Parables. Of various dates B.C. 175-60, it was first probably in Hebrew, thence translated into

Greek, and so to Latin and Ethiopic. An apocalypse of utmost value and interest, quoted by Jude and Barnabas among Christians, and known to Mānī.

2 Enoch (2 Eno.), written by a Hellenistic Jew, probably in Egypt and in Greek, though parts may base on an earlier Hebrew work; it is quoted in several later Hebrew books. Dating A.D. 1-60, it contains an interesting Gnostic story of creation (see GY I A) and lofty ethics.

1 Esdras (1 Esd.), a book of little interest, being a midrash on Ezra-Nehemiah dating perhaps B.C. 160, or between B.C. and A.D. 100; the Alexandrine Codex included it as Scripture.

2 Esdras (2 Esd.), most of it known also as the Book of Salathiel, an apocalypse equal in importance to the Book of Job in the history of Jewish thought. It was written about A.D. 90-96, though parts may go back as far as B.C. 20. From Hebrew it passed to Greek, and so to Latin, two versions of which survive. It was always popular and is included in the Protestant apocrypha but shut out by Catholics because it rejects the idea of intercession—insisting on each man meeting the fruits of his own acts.

Jubilees (Jub.), written by an Essene or pietist about B.C. 120, it gives Jewish history in 49-year periods, with rather narrow doctrine. Probably originally in Hebrew, we have it in an Ethiopic translation from Greek.

Judith, Book of, a patriotic tract written in Hebrew about B.C. 134 and existing in the Septuagint in Greek. It was commented on in the Midrash. JE dates 'Judith' about B.C. 90, near Shechem.

Letter of Aristeas (Aris); this purports to tell of the translating of the Torah into Greek; it may date from B.C. 210 or be a forgery of B.C. 130-70, probably written in Alexandria.

1 Maccabees (1 Mac.) tells of the heroic war of liberation in B.C. 175-135. Written in Hebrew by a patriotic Jew by about B.C. 105 and edited by B.C. 63, it has great historic value, and was quoted by Ps. Sol.

2 Maccabees (2 Mac.) tells of the heroic martyrs of B.C. 175-160, written in Greek by a Pharisee about B.C. 130-120; referred to by Philo and Ps. Sol., and accepted by Catholics in their Canon. JE dates B.C. 40 cir.

3 Maccabees (3 Mac.) narrates a persecution under Ptolemy VII (B.C. 222-205) in rhetorical and bombastic Greek. Possibly written in Alexandria by B.C. 100, though some date it B.C. 20 to A.D. 90, and refer it to Caligula.

4 Maccabees (4 Mac.) narrates the heroism of the Seven Martyrs and was probably an Oration for the Dedication feast. In good literary Greek, perhaps written in Alexandria B.C. 10—A.D. 10, it teaches immortality instead of resurrection and that the suffering of martyrs purifies the nation; it glorifies Reason. The Alexandrine Codex included this fine book. JE dates this book cir A.D. 66.

Prayer of Manasseh (Man), a short passage on the repentance of the idolatrous King who is said to have sawn Isaiah in half; written by a Hellenistic Jew about A.D. 50.

Psalms of Solomon (Ps. Sol.), written in Hebrew by an Essene or a pietist Pharisee in B.C. 63-48, and translated into Greek, it appears in the Alexandrine Codex and is quoted by 2 Esd. and Test. Judah. It gives interesting details about King Messiah.

Sibylline Oracles (Sibyl.), partly pagan and partly Jewish, later added to by Christians; the Jewish portions are by an Alexandrian B.C. 140-80.

Sirach (Sir.), in full, "The Wisdom of Jesus ben Sirach", written in Hebrew B.C. 200-180 and translated by the author's grandson in B.C. 130. It was always popular and often quoted by Jews as well as by Christians, but Shammai's influence kept it out of the Jewish Canon. Most of the text in Hebrew was found again in the Cairo Genizah in 1896. It is of great value, and Catholics use it under the name "Ecclesiasticus".

Testament of Abraham (T. Abr.), based on a Palestinian Hebrew book by an Essene (?), it links closely with the 'Testament of Job' and dates about A.D. 60, being rewritten in Greek in Alexandria by A.D. 125.

Testaments of Twelve Patriarchs, (T. Jud., etc.), based on a Hebrew book by an Essene of about B.C. 110, it was added to in about B.C. 50. It seems closely connected with the sect of the 'Master of Justice' (B.C. 70), and its ethics closely resemble those of the Synoptic Gospels.

Tobit, Book of (Tob.), written in Hebrew or Aramaic in B.C. 200-50, it became very popular and exists in many versions; it teaches the importance of fasting and the intercession of angels.

Wisdom, Book of (Wisd.), written by a Hellenistic Jew of Egypt in about A.D. 37-41 (Catholics date it B.C. 170-117); it stresses the immortality of the soul and the personification of Wisdom as God's 'Word'.

I have also used the "Little Apocalypse" embedded in the Gospels of Mark and Matthew (also found in Luke), and regarded by scholars as of Jewish origin (see note in GJ).

Other books, not actually quoted from but studied in connection with the present Gospel include: the Testaments of Isaac, Jacob, Job and Solomon, the Greek Apocalypse of Baruch (4 Bar.), the Martyrdom of Isaiah, the Epistle of Jeremiah, the Sepher Yetzirah, the Odes of Solomon (almost certainly of Essene origin), and several works of the 'New Covenant' sect—such as the Thanksgiving Psalms, Zadokite Document, and the Rule of Battle for the Sons of Light.

3. Priest and Prophet

Israel's religion was at first a duality, the pure ethics and monotheism of Moses having to wage ceaseless war on the surrounding agricultural worships of the Canaanites. Out of this duality gradually crystallised the two religious orders known in almost every religion.

Priests. At various holy places in the land sacrifices were made at appropriate festivals; the priest poured the blood or oil on the sacred pillars, stones or images, and being always in charge of the shrines they were naturally consulted as familiar with the deities.

After the sacrifice there was a communion feast, wherein they shared, and for a long time this was the only way an Israelite could eat meat. In wars and other crises the deity might be propitiated by special sacrifices, infants or even adults being often chosen for victims, as also when great buildings were founded. The priests used to answer consultants of the will of the deity by the use of sacred lots, using rods, arrows (GI 74), and the *urim-thummim*, all of which could answer Yes or No. Till the reforms of Josiah (B.C. 620), small idols (*teraphim*) were also used. In fact the word for 'priest' (*kōhēn*) is cognate with the Arabic *kāhin*, a 'soothsayer'. After some time, being settled permanently at the shrines, the priests became a hereditary caste restricted to the Levites, but Joshua an Ephraimite, and Judahites like David and his sons, acted in their days as priests, without anyone questioning their right (Ex. 33 : 11 ; 2 S. 6 : 17 and 8 : 18). The priesthood was maintained later by tithes and, as their livelihood depended on their cult, they were jealous of rivals and tended to become static, conservative and sectarian forces in the nation. The cult of the village deities summed up as 'Baal' was immoral,¹ and the local priests did not teach truly about God but tried to silence the inspired prophets.

¹ Ba'al was actually the rain fertilising the seed, and the irrigated field; the Ras Shamra texts have : "Baal gives the luxuriance of his rain, the fertility of moistening rains upon the mown grass, and he gives forth his voice in the clouds." He was therefore heard in the thunderstorm, as was his great Israelite 'rival' YAHWEH. Fertility rites almost inevitably lead to sexual worship.

Prophets. This glorious body of men, almost unique to Israel, actually began as frenzied devotees, leaping, singing, dancing and shouting unintelligibly in a sort of 'possessed' trance, until the psychic mood was aroused in them and their onlookers. Then they could express the will of the deity from direct knowledge. Their zeal spread to others, and many wars or revolutions thus broke out, led by the strongest of them, who became 'Judge' or 'Prophet'. At first they worked in bands, their joint movements continuing until one of them could speak coherently the decision of the deity. The word rendered 'prophet' is *nabi*, which means 'gush out' or 'effervesce'; the prophet really was the one who could interpret for the use of the people the meaningless sounds uttered by others. This state of frenzy could be induced by wine, music, or drugs, and resembles that attained by many dervishes and others in modern times through *hashish* or the *dhikr*, repeating God's Name in chorus; the same is known among Hindus equally. Of this type of prophet we have Balaam and Saul known by name, and it is clear that their contemporaries took Amos and Jeremiah in the same way. But gradually the wildness was calmed, and we find then the great Prophets who have glorified Israel and her God in history—without whom Judaism must have decayed as did the Samaritans rejecting them. These were directly inspired by things seen or heard, sometimes objectively, while in a quiet psychic state, speaking the message clearly prefixed with the words "Thus said YAHWEH". In time they began also to write down the messages as short poems

or 'oracles', which later disciples collected into the books now in our Bible—such as Ezekiel, Haggai, Zechariah.

Seers. At many shrines together with the sacrificing omen-priest a Seer lived, much like the village clairvoyant often found in Indian villages today. Such was Samuel (1 S. 9-19), who used by direct psychic vision or dream to advise consultants about lost articles or the future, usually in return for some nominal fee given at once to the deity. Being known often as 'a man of God' and in charge of the sacrificial meal, such a Seer enjoyed great respect, so that once known Samuel's anointing of Saul and David was never questioned. Such men gradually developed the power of waking vision to replace the less reliable dreams of the night, and might become heads of seer-groups, training them in psychic powers. Being in hourly direct contact with the holy God YAHWEH, they insisted on the early purer forms of simple Mosaic worship and on the high ethical standard demanded by the Law and natural in the desert environment native to Israel; they deprecated all luxury and outer display.

In Solomon's time the greater Prophets began to take over the function of village Seers and dervish-dancers, and then prayer evolved into a more personal relation between God and His devotee, human sacrifices were forbidden, together with ritual prostitution, in both cases offering the firstfruit of sex-life to the deity, and pious Israel broke with the soothsayers whose visions had to be interpreted by others or depended on 'chance', and

for financial reasons were made to satisfy enquirers. Then these men became the 'lying prophets' who tried always to regain popular favour by declaring that God could never desert Israel or permit her defeat and exile. In them perhaps arose the idea of a catastrophic ruin of the whole world else, the political glorifying of Israel, and her enthronement under King Messiah; their desire was to unite Baal and YAHWEH, while the greater Prophets fought for the social justice and moral equity required by YAHWEH's pure creed.

Slowly the days of the great Prophets also passed away, for "Prophecy is the flower of a faith in the living God. Where such faith is absent, it is idle to look for a Prophet" (Peake, p. 429). The Priests, now concentrated in the central Temple at Jerusalem and purged of their idolatrous cults by the Exile, grew in power and thus better assured their income without recourse to trickery. They gave a strongly legalistic colour to the Torah. Their constant tendency to embalm religion in priestly observances, guarding it from the dangerous innovations to which 'prophecy' was always liable (so Catholics had to crush Montanism!), was opposed by men like Isaiah and Jeremiah while they lived, but in the purer days of Ezra the Law became almost supreme. The Apocalyptists who took over from the Prophets never gained such prestige that their books could enter the Canon, save only for Daniel, while books like the Chronicles, of far less religious value to mankind, being fostered by the priesthood, did.

The loss of the Temple during the Babylonian Exile, and again in the Roman Dispersion, ended for a time the priestly work of sacrifices and allowed the Synagogue worship based on prayer and hymns with the reading of the Scriptures to arise. This opened the way for the *Scribes* and the Scholars, and their part became of utmost importance to Israel, explaining the Law and guiding the people to love and keep it. While the dynamic, creative, tolerant and universalist *Prophets* tended to widen Israel's contacts to cooperate with other nations and give them the rich blessing of the Law, the static, conservative, sectarian *Priests*, secluding Israel from the outer world till it was ready to receive that Law, have preserved her existence as a separate people, while the saintly *Sages* of the Talmud have fostered Israel's spiritual life and strengthened her to face and learn from the many miseries her separation brought upon her. Had Israel not been scattered over the world, it must have perished under one of the many persecutions; Hitler could not massacre the Jews of America.

4. Suffering

It is one of life's greatest, most mysterious problems: if God is both good and almighty, *how* can He let His children suffer? And why is it so often those who love Him best, who try most to do His will, who have to bear the heaviest load?

This problem afflicted Israel as soon as the first easy optimism due to God's wonderful deliverance at the 'Sea of Reeds' began to wear away. When she sinned and

suffered, the problem was not acute; cause and effect obviously followed one another. It was when the innocent suffered, as in the case of Job, and the little children tortured at the fall of Jerusalem, that the hearts of thinking men were torn; for centuries this problem almost dominated Jewish thought, clinging faithfully to the faith that God is both good and just, and His world is wholly good in itself. By the second century A.D. the first answers to this problem stood out clear.

Suffering cannot be avoided if man is to grow strong and brave and pitiful; the over-sheltered plant wilts in the noonday sun. It is exactly suffering which awakens in the heart that tender pity that sweetens life itself, while stirring into being the noblest instincts of courage and dedication. Thus those who suffer gladly become, as it were, martyrs for the uplift of their fellows, and Israel, which has suffered so much and so long, is truly set apart almost as a sacrificial lamb on behalf of the nations. He who can identify his own suffering with that of Israel, being himself only a part of the greater unity, is helping to atone in a mysterious way for the sins of other Israelites which hold back the Messianic dawn.

Truly, men are not made saints by pain but by the brave bearing of it, dedicating it to the progress of the world and to the cause of Israel. "What we have to face is not of real importance—only how we face it", says Phyllis Bottome in the mouth of a Jewish doctor tortured by the Nazis (*The Mortal Storm*). "Does it matter to a strong swimmer if the wave beats against

him?" asks Ernest Raymond, in *Tell England*; the very troubles of life invigorate and give an added joy to him who faces them with courage. They teach him also his own frailty when apart from God; Ramban wrote in 1268 that pain is "service of God, leading man to ponder on his end and reflect about his destiny" (*Tōrat hā-Ādām*); it also qualifies him to enter on the perfect life above by creating in him love and pity.

Could not God have made a painless world? Perhaps, but as L.D. Weatherhead tells us He gives us skates for us to enjoy ourselves, even though learning to use them involves falls and a pain He does not will. He *does* will that we cooperate with Him in using His gifts, adjusting our ignorance and folly to His perfect wisdom and to His world's good and reliable laws. The suffering is there to rouse us to overcome its cause and develop strength, wisdom and great love; the world is imperfect in its social organisation, that we may labour for its perfection and so gain strength and wisdom. Were the world without pain, we should all be jellyfish, floating aimlessly on its tides. Nor should we ever come to feel the unity of mankind, for which Israel exists, were everything smooth and easy for us. Raymond rightly says, "There's nothing like suffering together to cement a friendship"; those who have fought in wars, languished in gaols and concentration camps, or been humiliated in common ghettos have learned this too. The innocent often have to suffer because mankind is *one*; how could we gain from contact with others, were there not those inner links or nerves along which also

flow the throbbing pains from one to another? How can nerves bring pleasure to the mind without also telling it of pain? How can there be light without a darkness for it to shine upon? If we seek joy through others, our very contact demands that we be equally ready to suffer with and in and for them too.

Elizabeth Goudge (*The Castle on the Hill*) writes: "There is a certain deep happiness that is experienced only by those who have lost, almost literally, everything." To know the worst has already happened and that nothing still worse can follow on, does that not bring its own joy and peace? Fr. Vincent macNabb (*The Craft of Suffering*) says: "If then you want to see the essence of peace in this world, look into the tear-misted eyes of accepted suffering." How can we come to *accept* what seems to our poor human frailty so painful? When we see in it our God's loving plan, when we remember how He has turned our past sufferings into glory, we can take delight even in the agony itself. Israel's misery in the Babylonian Exile was used to purge her wholly from idolatry, that she might know the oneness of God; her misery in A.D. 70-135 was to preserve her by dispersion over the world and to teach her, as Fleg says, the oneness of Mankind. Thus she has received her Mission and been prepared to share it with the world. The apocalyptic horrors of Hitler's rule have brought about the restoration of the Holy Land as Israel's national centre. Thus the very history of this spiritual Nation is a story of Divine guidance; pride and faith in her mission is innate even in her very renegades,

and Israel is seen as a scapegoat of a suffering that is training her for her worldwide task. So we can say with Steinmuller the Jesuit that "the afflictions of the just are reconcilable with the justice, goodness and wisdom of God" (p. 162).

Louis Golding (*The Jewish Problem*) may voice the cry of many bleeding hearts when he protests the pain is too great, that Israel can bear no more, it were better she should cease to exist. But David Hadler speaks the will of Israel when he replies that no matter what it cost, no matter how many Torquemadas or Hitlers or Hadrians she may meet on the road, she will follow it to the very end. She can do no less. For on that road alone can she find Him who chose her for its treading and in whom is all her joy. "Many are the woes of the righteous but YAHWEH saves him from them all." Edmond Fleg writes: "A thousand times Israel, it has seemed, must die, and a thousand times she has lived again. . . . Whether you abandon it or whether you follow it, Israel will journey on to the end of days" (*Why I am a Jew*, pp. 7, 62). "Men will kiss the cup because wine is in it," says the wise medieval book, *The Cloud of Unknowing*, 58; the wine of eternal life and peace is hidden in the cup of pain, and Raymond is right when he says: "Only by turning your sufferings into the seeds of Godlike things will you make their memory beautiful". Those "Godlike things" grow from the resigned acceptance of the will of God, our all-loving Heavenly Father, the source of all our happiness and of all wisdom—"The Lord

gave, and the Lord has taken away; blessed be His holy Name!"

Yehuda Yaari ends his moving picture of Jewish agony, even in the Holy Land among returning exiles, by these unforgettable words: "Every evening I spread my palms heavenwards and pray: My Father in Heaven, give me suffering! O Father in Heaven, fill Thou the storehouse of my soul with pain! My Father, O my Father, grant that I may be able to bear even the sufferings of others, for verily great, very great, is the power of suffering!"¹ When a man has learned this glory, when he can utter such words out of a burning heart, when he has seen in the very fire of pain a chance of uplifting his brothers as himself—for him what more has this world to teach? In a holy chalice of love he is already transformed into the wine of immortality.

5. Jewish Gnosticism and the Kabbala

The roots of Gnosticism lie in the foundations of Hebrew religion long before the Christian era; its twin stems were the Creation (in Genesis) or *Ma'aseh Bere-shit*, and God's angel-borne Throne (in Ezekiel) or *Ma'aseh Markabah*; for a long time the latter book was suspected because of the strongly Gnostic colour of its early chapters. Gnosticism is described as the 'entering of God's apartments' in Cant. 1:4, where the plants are trimmed and seeds are sown; and

¹ In this spirit R. 'Akiba greeted a sick man with the words: "Beloved affliction (*hbybyn yswryn*)!" What God does is best!

the prohibition of Hag. 2 : 1 was aimed at curious inquiry into things Above and Below, Before and After—the field of Gnostic study. Yet the “Gnosis was regarded as legitimate by Judaism” (JE 5 : 685), subject to certain precautions in choosing those to be initiated into its mysteries. It is often referred to vaguely in the Talmud, by the use of Hebrew, not Greek, terms; the Gnostic was called the self-taught Sage (*hakam umebin mida'ato*); in Hag. 14b the three classes of men are referred to : spiritual, psychic and material. Much of the early form of Gnosis is found in Jellinek's *Bet-hammidrash*, and in the Books of Enoch and the Jewish elements in the Naassene Document preserved by Hippolytus (*cf.* G.R.S. Mead : ‘Fragments of a Faith Forgotten’).

Bereshit. In our own GY 1A we find from 2 Enoch an interesting example of early Gnostic speculation on the mode of Creation; in Gen. Rabba IX is a hint at selective evolution in “God created worlds after worlds until He said, ‘This at last pleases Me’”, with which we may usefully compare the saying from *Yoga Vasishta* in India : “Crores of Brahmas have come and gone, a succession of heavens”. We learn that two great Agencies co-operated in creation : Justice (*Elohim*) and Mercy (*YAHWEH*); Hag. 12a elaborates these two *Middot* into the ten *Sefirōt* : “Ten agencies through which God created the world : Wisdom, Insight, Cognition, Strength, Power, Inexorableness, Justice, Right, Love and Mercy.” The early book *Sepher Yetzirah*, perhaps of A.D. 6th century but

certainly containing far older material from lost Gnostic works, shows that all the Ten Sefirot and the Twenty-two Letters of the Hebrew Alphabet—*i.e.*, the universe—derive from and abide in the Omnipresent God.

Merkabah. The Divine 'Chariot' or flying Throne is a symbol of longing for and union with God, the mystic way carrying the soul into His Presence; it is associated with the idea of fire and light. "The study of the Merkabah was Theosophy. . . . Only the older men dared to be initiated into those mysteries. . . . They were to be imparted in suggestions rather than in complete chapters" (JE). Moral and religious qualifications were demanded from the candidate, especially education, humility and self-renunciation. Such men could enter heaven and return, and in *Ḥag 14b* four such are named: 'Akiba, Ben Azzai, Ben Zoma and Elisha ben Abuyah. In an ecstasy like that of the great Prophets they saw Angels, Stars, and the glory of God's Presence, for these gathered round when the Mysteries were to be revealed. Often the revelation came in a *Bat Qōl*, an inner voice or a plaintive cry like the voice of God to the Prophets.

By A.D. 100 several groups and individuals combined a spiritual life with asceticism and contemplation. The holy Sin-fearers (*yire-hēt*) made secret gifts to the poor, and the Firm-principled (*vattikn*) specialised in prayer arising from pure love, while the Lowly Chaste Ones (*zenū'im*) taught the meaning of the Ineffable Name and the 22 Letters, using 'mantras' of 72, 45, 42 and 12 letters each. The Miracle-workers or *Ḥas'idim* may be

the Essene mystics and contemplatives described by Philo and Josephus, about whom the Talmud is vague and secretive—they were celibate and communistic, almost indifferent to the religious externals about which the Talmudic sects were all punctilious.

The Hellenistic influences of Alexandria and Antioch affected Christianity more than Judaism, though both made much of the doctrine of the 'word' (Logos, Memra). *Metatron*, a sort of Archangel, like the other angels, personified God's love, power and wisdom acting in the world; the *Shechinah* is God's indwelling Presence, especially in Israel as His devoted people even when they are clouded by sin. It is the Divine Personality, about which Suk. 4 : 5 has the striking sentence "The pronoun I (*ani*) is a name of God".

The *Kabbāla* (i.e. what is received) goes back to at least the third century B.C. and preserves the traditional explanation of the Law which was usually kept esoteric but at times taught openly. It is found in several of the early apocalypses and other apocryphal books. Its chief Scripture is the *Zohar* (brightness), a wonderful book issued by Moses ben Shemtob of Leon in about A.D. 1310, but attributed to Rabbi Simeon ben Yohai of about A.D. 150. It teaches the rebirth of those who have not truly learned life's lessons, a doctrine perhaps due to Manicheism or Sufism, passed through Qaraite teachers in the 8th century and not opposed till the hot controversies of the 14th and 15th centuries. The *Zohar* is a mystical commentary on the Scriptures and claims to give the soul of the Law. It proclaims the Absolute (En-Sof, Skt.

Nirguṇa), whose downward movement upon 'Heavenly Man' corresponds with man's upward movement to unite with the 'Crown of the Sefirot', *Keter*, manifested Deity (Skt. *Saguṇa*). Thus Man is God's reflected Image, Deity manifested as a simple Point of Pure Being, His creative Thought, *one* as He Himself is eternally *One*.

The Ten Sefirot are grouped in three triads of Active, Passive and the Resultant: thus we have (i) Wisdom, Intelligence, and Reason; (ii) Mercy, Justice and Beauty; (iii) Victory, Glory and Foundation—with the Crown (God) balanced by the Kingdom (Man or the Universe). So we have the Kabbalistic saying: "As above, so below". The significance of these terms may be found in books on the Kabbala.

The following extracts from the Zohar and other early Kabbalist books will give some ideas of the teaching of this mystical school of Judaism, so important in medieval thought; several seem to have an Indian or Hermetic flavour.

"The Creator is Himself Knowledge (*Keter*), Knower (*Ḥokmah*) and the Known (*Binah*). His knowledge does not consist in the fact that He directs His thought to things outside Him, since in comprehending and knowing Himself He comprehends and knows everything that exists. There is nothing which is not united to Him and which He does not find in His own substance. He is the archetype of all existing things, and all things are in Him in their purest and most perfect form" (*Pardes Rimmonim* 55a). "He is separated

from all things, and is at the same time not separated from all things. For all things are united in Him, and He unites Himself with all things. There is nothing which is not in Him. He has a form, and one can say that He has none. In assuming form, He has given existence to all things" (*Idra Zūtta*). "We all proceed from Him and are comprised in Him, our life is interwoven with His; He is the existence of all beings; the inferior beings, such as vegetables and animals which serve us as food, are not outside of Him. . . . All is one revolving wheel which ascends and descends—all is one, and nothing is separated from Him" (*Shi'ur Qomah*, 22). "Whatsoever exists in this world, everything which has been in existence throughout all generations, was in existence in His Presence in all their manifold forms" (*Zohar* 3 : 61).

"He made ten Lights spring forth from His midst, lights that shine with the form they have borrowed from Him and which shed everywhere the light of a brilliant Day. The Ancient One, most Hidden of the hidden, is a high beacon, and we know Him only by His lights; . . . His Holy Name is no other than these lights" (*Idra Zūtta*). "The form of man is the image of everything that is above and below; therefore did the Holy Ancient select it for His own form" (*JE* 1 : 181). "He made this world of below to correspond with the world of above. Everything which is above has its pattern here below, and all constitutes a unity" (*Zohar* 2 : 20). "Thou encompasseth all and fillest all; and since Thou art the all Thou art in all. . . . Neither is

anything separate from Thee in the midst, nor is the smallest place void of Thee " (JE 1 : 181).

In such a universe where all is one with God, where can Evil find a place? Evil is just the unreal, the shadow veiling the Real, the husk that covers the mystic grain or Reality—a nonentity, as it is indeed with most of the mystics everywhere. The way to penetrate this cloud, this veil, is Prayer, the prayer of the heart which rises to perpetual contemplation: "Happy the lot of the man who during his prayer sheds tears before the Holy One—blessed be He!" (*Zohar* 2 : 165). For such a man is lifted like Elijah the Prophet by God's chariot of fire into His intimacy. "In one of the most mysterious and exalted parts of heaven, there is a palace called the Palace of Love. Deep mysteries are enacted there; there are gathered together all the most well-beloved souls of the Heavenly King; it is there that the King of Heaven, the Holy One—blessed be He!—lives together with these holy souls and unites Himself to them by kisses of love" (*Zohar* 2 : 97).

Formal prayer cannot work this marvel. Baer the Hasidist wrote: "The only means through which man can attain communion with God is prayer, not a mechanical recital, but that condition of ecstasy in which man forgets self and all surroundings and concentrates all his thought and feeling upon union with God" (JE 2 : 432). "In prayer man must lay aside his own individuality, and not even be conscious of his existence; for if when he prays self is not absolutely quiescent, the object of prayer is unattainable. Indeed,

it is only through God's grace that after true prayer man is yet alive ; to such a point has the annihilation of self proceeded " (Schechter, p. 29). Here we hear the voice of St. Teresa and the great Quietist of Spain Miguel Molinos, both from personal experience of the mystic heights.

Several passages in the Talmud show that this is the true Jewish view of Prayer. David is said to have prayed a hundred times a day, and Rabbi Meir three hundred, prayers and thanks for the wonders of nature and revelation, for food and all help received from God, for great men and women, and so on. The joy arising from a sacred duty well performed is regarded as the only state of the soul in which the Divine Presence rests on man (Shab. 30*b*) and in which communion with God may be sought through prayer (Ber. 31*a*). Prayer may be individual, or from very early days congregational, being led by the *Hazzan* while the people replied "Amen, Amen!" Any language may be used, though few have the dignity and the vast sentimental value of Hebrew ; the Liturgy today is both stately and beautiful, the kneeling, prostrate or standing postures with arms outspread being common. I wish we had space to give here examples from the Sabbath and Festival liturgy, to which the early Christian liturgies owed so much.

A BRIEF JEWISH CATECHISM

1. *How did this Universe come into existence ?*

It was created out of nothing by the infinite and eternal God.

2. *What is God ?*

The One holy Creator and Ruler of all things, unique, timeless, formless, omniscient, almighty and unchanging, infinitely just Perfection beyond conceiving, the loving Spouse of His devotees.

3. *How did He create the universe ?*

By an act of will expressed in the utterance of a tenfold 'Word'; it is a continuous unfoldment maintained by His protective care.

4. *Why did God utter the creative Word ?*

So that reasoning beings might find happiness in knowing and loving Him through the wonderful universe that He has made.

5. *Does He gain anything thereby for Himself ?*

In one sense, No, for He is already perfect. But infinite Love and Goodness need an object to receive their gifts.

6. *Why should we not utter His Name ?*

Being infinitely holy and of boundless power, it must be guarded from the slightest risk of profanation through unworthy use.

7. *Is the universe good or bad ?*

Being the work of a perfect Creator it is altogether good.

8. *Is there any hell ?*

Defined as the absence of a God who is omnipresent, hell is impossible ; the loss of realisation of His presence through sin is found a hellish state by the soul.

9. *What is sin ?*

Misled by the body and its senses, a man willfully prefers his own will to the all-perfect will of God and claims to be independent of His omnipotence. Philo says (*de allegoriis legum*, 53): " While God plants and sows the beautiful in the soul, the spirit sins saying ' I plant '."

10. *How did it come into being ?*

By each man's turning away from God, the Source of all good and righteousness. It is not inherited from any sinful ancestor but is fostered by influences of heredity and education.

11. *Why does God let evil exist ?*

So that each man and nation may freely choose to overcome it and to turn to Him alone. Through suffering sin's results man gradually learns to know what is right and gains the strength to cling to it.

12. *What is Man ?*

A reasoning creature made by God in His own image to know and love Him, and so to be happy in His universe. Mankind is a wondrous unity.

13. *Is the Soul distinct from God ?*

Made in His image, "every human soul shares to a certain degree in the essence of the Divine," (JE 6 : 12), but as the creation of His power its being is maintained only by God's love and mercy.

14. *Can the Soul exist apart from any body ?*

Any kind of outer activity requires a body of some kind, for a man consists of the soul, or living breath of God, actuating a body in God's universe.

15. *What is the bondage the soul is to escape ?*

The slavery of sin and egoistic pride.

16. *And what is the freedom he attains ?*

The right to be God's loving and beloved Servant, devoted to His ceaseless worship and the enjoyment of His universe.

17. *How does the soul become free ?*

By an act of his own will strengthened by God's mercy, and by steady adherence to His revealed teaching of justice.

18. *Can he do this unaided ?*

No. But God's aid is there the moment he wills to turn to Him and so to be free from sin.

19. *How does grace help him towards freedom ?*

It awakens the desire in him, teaches him how to attain, and gives him strength and courage to persevere.

20. *What are the Qualifications for the Path ?*

The knowledge of God's Law, a righteous life, sincerity, unselfish devotion to God, motiveless work for Him and His Cause ; with joy at His gifts, hope in His justice, and active love for God and man.

21. *Are man's thoughts really his own ?*

Though influenced by tradition and environment, every man can choose which thoughts he will allow to occupy and rule his mind.

22. *Can man choose aright ?*

Absolutely yes. Each man has the power to know what is right and the God-given strength to choose it if he will. The vital thing is his good intention or resolve.

23. *Is there such a thing as Fate ?*

God, who knows all, knows what use each man will make of his free will and helps him to make a righteous choice, while leaving him quite free even to prefer evil.

24. *What is the reward of righteous actions ?*

An (inner) happiness and peace while alive on earth, and the eternal enjoyment of God's presence and the true knowledge of Him beyond.

25. *What happens to wicked men ?*

On earth they lose the happiness of a good conscience at peace with itself, and later on they suffer agony and remorse in their exclusion from all the bliss of God's glory.

26. *Is there any devil in Judaism ?*

No, though there are beings allowed to test man's strength and so to confirm and prove his faith. Satan too is one of the 'sons of God' and obeys His word; evil arises solely from the misuse of the human will—from no other source.

27. *Who are the 'Gods' or 'Angels' ?*

Sinless beings embodied in fire or light, created to serve God in heaven and as messengers to man. Prayers directed to them are idolatrous and lead to the deprivation of God's blessing.

28. *Who are the Prophets of God ?*

Human beings whom He chooses as His spokesmen to His people, to warn them against neglecting His Law, to console them in their suffering, and to teach them the blessings which follow righteousness.

29. *Was Moses a Divine Incarnation ?*

Certainly not. He was a saintly man chosen and trained by God to mould and educate His people in the Law which leads to a just and happy peace. The infinite and omnipresent God can never be *incarnate* in a single or special body : all forms incarnate only His thought of them.

30. *What is man's duty here on earth ?*

It is threefold : *to God*, to love and look to Him with reverence and a humble eagerness to obey His will ; *to man*, to treat all his fellows with total justice and in perfect charity ; *to himself*, to seek happiness where alone it can be found, in the glad service of God and of society, with a proper sense of his own rights as a unit in the larger life of His people.

31. *Is it necessary to 'renounce the world' ?*

God has put each soul in the world to serve Him there, and to find delight in the proper use of its many good things. But he must always remember that they are God's gifts and acknowledge his loyal gratitude for all. Fasting is only allowed as a reminder, as

expiation for sin, and to win God's mercy when in great trouble.

32. *What is death ?*

The result of each man's sin is to lose the earthly body through which alone he may enjoy the delights of God's physical creation.

33. *Is the soul immortal ?*

Yes, being the 'breath of God' it shares His divine nature in some degree. After release from the body it receives from Him the perfect recompense for all its deeds.

34. *What happens to the soul after death ?*

As its Judge, the all-wise and all-kind God awards either immortal bliss with Him to the righteous, or to the wicked the loss of Him, the only Good.

35. *How can the sinner return to God's grace ?*

His sense of its loss and his own dis-ease leads him to repent, to confess his sins and to make an honest reparation. Then when he calls on God's forgiveness the Divine Love flows down on him once more.

36. *What is Prayer ?*

It is a sincere approach to God, whether individual or in congregation, in order to learn His will and to commune with Him. It is always answered in the best way possible, for God shows His rulership by changing things on the request of His human children.

37. *How does man find God ?*

By devoted study of His Law, obedience to His revealed will, repentance of his sins, contemplation

of creation, and sincere selfless and contemplative prayer.

38. *How does God draw near to man ?*

Through visions or spoken voice to Prophets, the direct message of an Angel, the events of history, His revealed eternal Law, a personal Appearance in glory, and the unseen presence of His spirit with the devotee.

39. *Where is God Himself ?*

Everywhere, but more especially where His Name is honoured and His Law is studied and obeyed, and at any place where He chooses to reveal Himself.

40. *Who is a Jew ?*

One who, even if not born of Jewish parents, accepts God's Covenant with Israel, works or suffers for Israel's Cause and Mission in the world, and observes the special signs of Jewry—circumcision and the Sabbath—admitting that God is One, man is His image, the soul is immortal, right and wrong are justly rewarded, and that Israel is dispersed over the world to spread the knowledge of God and to live a righteous God-centered life—he is a Jew who renounces every kind of idol.¹

41. *Why did God choose Israel as His special People ?*

Because to train and dedicate one nation as His prophet to the world is easier than the education of all the nations at once. Descended from one saint and

¹ Fleg quotes (p. 39): " And this is how the Talmud speaks of the unity of man: 'Whoever pities his fellow is a descendant of Abraham'."

made into a nation by another, in spite of human frailties Israel gave the best hope of fulfilling that mission.

42. *Who is the King Messiah?*

God's chosen Ruler to lead His people home, repentant and purified, to the Holy Land and to make them the teacher of religion to the world by establishing through them the reign of justice. Many now hold that it is a metaphor for the ideal Israel herself.

43. *What is the Final Goal of all life?*

The glorious inauguration of God's Kingdom, enthroning justice, righteousness, peace and joy throughout the universe, all souls being united in adoring love with God, the overflowing Fount of every Good.

44. *Is Judaism a dualist religion?*

On the whole, yes, for God and man are distinct though not apart. It has been called a 'pan-monotheism', for God is everywhere, in all, and ruling all as the only One that *is*.

46. *Can you sum up this Religion in a few words?*

It is not a matter of belief, but a cheerful national loyalty to God in deed and in observance, as supernaturally revealed at definite times to man and including "all the religious truths essential to their guidance through life and to their spiritual welfare" (JE 12 : 130). Its keynotes are devotion, self-respect and service to God and man.

LIST OF ABBREVIATIONS

A.D.	Year of the Current Era
Ap. Abr.	Apocalypse of Abraham
Ap. El.	Apocalypse of Elijah
Ap. Zeph.	Apocalypse of Zephaniah
Ar.	Arabic
Aram.	Aramaic
Aris.	Letter of Aristeas
Asen.	Book of Asenath and Joseph
Ass.	Assyrian
As. Mos.	Assumption of Moses
AV	Authorised Version of English Bible
Bab.	Babylonian
Bar.	Books of Baruch
B.C.	before Christ
Ber.	Tractate Berachot
c., cir.	about
Cant.	Canticles of Solomon
cf.	compare
Chr.	Books of Chronicles
col.	column
Copt.	Coptic
C.W.L.	C. W. Leadbeater
Dan.	Daniel

Deut.	Deuteronomy
E.	Abraham ibn Ezra
EB	Encyclopaedia Biblica
Ecc.	Ecclesiastes
Eg.	Egyptian
Eno.	Books of Enoch
Esd.	Books of Esdras
Est.	Esther
et al.	and others
Ex.	Exodus
Ezek.	Ezekiel
ff.	and following verses
Gen.	Genesis
GGs	Gospel of the Guru-Granth Sahib
GH	Gospel of Hermes
GI	Gospel of Islam
GJ	Gospel of Jesus
Gk.	Greek
GMC	Gospel of the Mystic Christ
GN	Gospel of Narada
GP	Gospel of the Pyramids
GPM	Gospel of the Prophet Mani
GY	Gospel of Israel
GZ	Gospel of Zarathushtra
Hab.	Habbakuk
Hag.	Haggai
Ḥag.	T. Ḥagigah
Heb.	Hebrew
HPB	Mme. H. P. Blavatsky
Ḥul.	T. Ḥullin

id.	the same
i.e.	that is
Isa.	Isaiah
J	Yahwist Source
JE	Jewish Encyclopedia
Jn.	Christian Gospel of John
Jon.	Jonathan
Josh.	Joshua
Jub.	Book of Jubilees
K.	David Kimchi
Ket.	T. Ketubot
Lam.	Book of Lamentations
Lev.	Leviticus
lit.	literally
Lk.	Chr. Gospel of Luke
Mac.	Books of the Maccabees
Mak.	T. Makkot
Mal.	Malachi
Man.	Prayer of Manasseh
Mas.	Massoretes
Meg.	T. Megillot
Men.	T. Menahot
Mic.	Micah
Mid.	Midrash
Mk.	Chr. Gospel of Mark
Mt.	Chr. Gospel of Matthew
MT	Massoretic Heb. Text
N.	Nahmanides
Nah.	Nahum
Neh.	Nehemiah

Num.	Numbers
O-R	Oesterley-Robinson
p., pp.	page(s).
PA	Pirge Abot
Peake.	Peake's Commentary writers
Pes.	T. Pesiqta
Pol.	Polano's "The Talmud"
Prov.	Proverbs
Ps.	Psalms
Ps. Sol.	Psalms of Solomon
q.	quoted by
Qid.	T. Qiddushin
R.	Rabbi
R	Rashi
Rabb.	Rabbati
Rev.	Apocalypse of John
Rhs.	T. Rosh ha-Shanah
S	Soncino Edition writers
S	Sforno
Sam.	Samaritan version
Sam.	Books of Samuel
Sanh.	T. Sanhedrin
Sh	Rashbam
Shab.	T. Shabbath
Shem.	Shemuel
Sibyl.	Sibylline Oracles
Sir.	Wisdom of Ben Sirach, Ecclesiasticus
Skt.	Sanskrit
Suk.	T. Sukkot
Syr.	Syriac version

T. Abr.	Testament of Abraham
Targ.	Targums
T. Benj.	Testament of Benjamin
Toh.	T. Tobarot
Thes.	Epistles to Thessalonians
T. Issa.	Testament of Issachar
T. Jos.	Testament of Joseph
T. Jud.	Testament of Judah
T. Naph.	Testament of Naphtali
Tob.	Book of Tobit
Tos.	Tosafot
T. Reub.	Testament of Reuben
T. Sim.	Testament of Simeon
T. Zeb.	Testament of Zebulon
Vulg.	Vulgate Latin version
Yer.	Jerusalem Talmud
Zeb.	T. Zebahim
Zech.	Zechariah
Zeph.	Zephaniah

In this, as in preceding volumes of the Series, heavy type is used for words substituted for those in the text, in order to fit sentences into the new context. Italics are used to show emphasis, and round brackets, words inserted for clarity or in accordance with English idiom ;
 * rearranged clauses.

SYNOPSIS

Chapter One: IN THE BEGINNING. 1. God, by expressing His will through the Creative Word, brings the whole Universe into being as a stage for the drama of human life. 2. Primitive mankind soon stray into sin, 3. and have to be destroyed, save for one devotee and his family. 4. God blesses this family and lets its descendants spread and repeople the earth.

Chapter Two: THE FOUNDING OF ISRAEL. 5. God chooses one saint to found a Nation that should be His alone always, and promises Palestine to them as their Holy Land. 6. This saint by glad readiness to give up his dearest soon shows himself worthy of God's choice. 7. Through his saintly son the blessing passes on to an ambitious and crafty grandson, 8, who yet becomes God's faithful devotee and finds Him in the Holy Land. 9. The sons of this saint cruelly sell their young brother into Egypt as a slave, 10. and later follow him there in search of food; they are welcomed and treated generously by the King.

Chapter Three: ISRAEL IN THE DESERT. 11. Suspicious of their growing numbers, a later King oppresses the infant Nation; Moses flees abroad, and is called by God to free Israel from her slavery. 12. In spite of warnings, the King stubbornly refuses to let Israel go. 13. When Israelite houses have been marked with blood, a plague strikes down Egypt's eldest sons, and the survivors hastily drive Israel from the land; 14. yet they pursue her till at the Sea of Reeds God miraculously saves the people and makes them His own. 15. He gives the water and food they need in the desert and leads them on for

many years. 16. When Moses is bidden prepare them to receive God's Law, He comes down gloriously on the mountain summit, 17. and gives Israel His moral Law which they must always follow, 18. and also teaches them about the festivals and the purity they must observe.

Chapter Four: GOD'S COVENANT WITH ISRAEL.

19. Israel solemnly agrees that so long as they obey His Law He will bless and guard them, but if they forsake Him they will lose their land, with all prosperity and happiness; 20. Moses warns them that God's grace is unearned, a simple gift of His love and goodness, on which they must not presume, 21, but must do everything which will keep this Covenant always in their mind. 22. So God leads them into Palestine and gives it to Israel, though whenever they violate the Covenant He lets them suffer until they repent.

Chapter Five: GOD. 23. God is the almighty Creator and Sovereign of the whole universe. and all Nature obeys His will; 24. being altogether good, He delights to lavish gifts on those in harmony with His Law, 25. asking nothing in return but sincere and faithful love. 27. When we trust in Him, we can always be sure that He protects us from every kind of danger. 28. Though very holy and detesting evil, He is very kind and patient with His frail creatures, 28. but as there is no place where He is not we can hide nothing from His all-seeing eye. 29. To Him alone we rightly ascribe all glory, praise and love, for everything is in His hand.

Chapter Six: HUMAN LIFE. 30. Being a short-lived creature, man soon vanishes away into the Unknown; 31. old age gives way to death, and good and bad alike go down into unbroken silence, an unconscious state lit only by dim and uncertain hopes of ultimate revival. 32. We must welcome suffering as God's discipline; it never goes beyond our power to endure. 33. A good wife and a happy home make earthly life well worthy of its incidental troubles; 34. we should be faithful, humble and

full of tact with friends, 35. avoiding the seven social sins of sensuality, dishonesty, intemperance, anger, talkativeness, malice and idleness.

Chapter Seven: THE WAY OF WICKEDNESS. 36. God rules by laws of absolute justice, each receiving exactly the good or ill deserved. 37. No human being is altogether sinless: 38. some are unjust to their fellows and make others miserable by their lack of charity and honesty; 39. the really wicked indulge in reckless lust and violence, 40. while others falsely pretend to inspiration, leading the people astray by their deceits. 41. For a time the unrighteous seem to prosper, but they will suddenly be overthrown, 42. unless they humbly repent of their sins against God and man, beg to be cleansed, and so become fit to know and worship God.

Chapter Eight: THE ROAD TO RIGHTEOUSNESS 43. God called Israel apart from others that the world might know of Him, 44. so her holiness and dedication are more important than mere external rites and observances. 45. Truly to love God and man is the real way of fulfilling Israel's mission, 46. and this means a generous treatment of all who need help, 47. even personal and national foes 48. and animals, 49. together with piety and a humble sense of responsibility in her rulers. 50. Only the man who can honestly declare before God that he avoids sins of deed, word and thought, and is pious, considerate and kind, 51. can really know or love God and so become worthy to share in Israel's blessed mission. 52. The devotee always longs to feel God near, 53. and is delighted when allowed to approach Him in the holy places set apart for His abode; 54. he finds his highest joy in brooding on and obeying every word of God's Teaching, 55. for that Law is really the perfect Wisdom whereby God made and rules the universe; and in it alone true happiness is found. 56. The simple faith that clings closely to the Lord 57. is this Wisdom, and it makes the devotee always overflow with joy 58. in the perpetual nearness of his beloved God which gives him a

share in His supernal glory. 59. Such a true devotee fears no evil ; he is sure of receiving always from God the royal gifts of grace.

Chapter Nine : THE BELOVED AND HIS BRIDE. 60. Though really everywhere, God chooses one holy spot where He may readily be found by those who seek His help or pardon, 61. and such a place or people is adorned with all His loveliness. 62. God chose Israel thus long ago, and decked her with every virtue, loving her for herself and for her ready trust in Him ; 63. she too loved Him for His overflowing goodness to her, and sought His presence constantly. 64. Yet after a time her love faltered and was betrayed ; she forsook Him for lesser objects of the love He gave her and so separated her heart from the only worthy Vessel of its love. 65. So the threatened ruin became imminent ; 66. Israel had flouted God's will, rejected His laws, turned from His worship, 67. and her only hope lay in speedy repentance and return to Him, who is her only real and faithful Lover.

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PRELUDE

THE breath of all that lives shall praise Thy Name, O YAHWEH our God, and the spirit of all flesh shall glorify and exalt Thy remembrance, O our King! . . . To Thee alone do we give thanks. Even though our mouths were filled with song like the sea, and our tongues with joy like its multitude of waves, and our lips with praise like the expanse of the sky; though our eyes were radiant like the sun and the moon, and our hands were outspread like the wings of heaven's eagles, and our feet were swift as the hinds'—yet should we be inadequate to thank Thee, O YAHWEH our God and the God of our fathers, for one in a thousand of the many thousands of thousands and myriads of myriads of lovingkindnesses that Thou hast bestowed on our fathers and on us.

This lovely prayer, extracted from the *Nishmat*, referred to in the Talmud (Pes. 118a) as the 'Blessing of Song' to be recited at the end of the *Haggadah*, is

actually attributed by medieval legend to the Christian Apostle Peter as 'Simeon Kaipha'. As the very essence of Israelite religion is prayer and thanksgiving, it rightly opens our 'Gospel' here.

CHAPTER ONE

IN THE BEGINNING

Creation is no fortuitous concourse of purposeless forces, but the wise unfolding of a Divine plan. God, existing before and beyond all time and space, willed that intelligent beings should freely give Him their love and obedience; to enable the growth of such, He brought into being the world and all its wonders, taught men the unhappy fruits of hate and disobedience, and with His blessing established a family resolved to do the right at any cost.

1. Creation

1. When God began to create¹ the heavens and the 'earth,'² the earth was unformed and void³ and Darkness was on the face of the

¹ The word 'create' comes from a root in Heb. meaning 'cut' or 'carve'; it does not necessarily imply from nothing, though this has always been the orthodox teaching.

² *lit*: "In the beginning of God's creating . . ." These first words of the Bible read in Hebrew: *brē'shit bārā' Elohīm ʾet-haššamayim w ʾet-hā-ārets*. Throughout this chapter I have allowed the archaic sound of the original to remain in the translation, so far as possible.

³ LXX: unsightly and unfurnished—*aoratos kai akataskeuastos*.

Abyss,¹ while the Breath² of God hovered³ over the surface of the waters.⁴ (Gen. 1 : 1-2)

2. Then God⁵ said, "Let there be Light!" and there was Light;⁶ then God saw that the Light was good, and God separated the Light from the Darkness. So God called the Light 'day', and the Darkness He called 'night'; and evening came (into being) and morning came, one day.⁷ (Gen. 1 : 3-5)

3. And God said, "Let there be a vault⁸ in the midst of the waters to divide waters

¹ The word *Thōm* is cognate with the Babylonian name *Tiamat*, 'Deep'.

² or: Spirit—*rūh*.

³ or: brooded, soared.

⁴ R tells us that the Throne of Glory, hovering over the water of the Deep, was sustained by God's breath like a dove flying over her nest.

⁵ The word for God in this section is always *Elohīm*, explained by S as the plural form of majesty, for it always takes a singular verb and cannot therefore be rendered as 'the Gods'.

⁶ This was the special 'Light' which God first made before creation. It was analogous in some way with His Word and the Torah, and in It has always dwelt His Messiah. It does not depend upon the luminaries.

⁷ The word for evening, *'ereb*, means 'mingle', because in it the appearances of objects merge into a darkness; the word for morning, *boker*, means 'examine', because in the morning we can examine objects. R understands this clause as 'the day of the One', when God alone *was*, the Angels being created on the second day.

⁸ or: firmament. R tells us that the sky was at first liquid until God thus made it 'solid'.

from waters.”¹ And it was so, and God made the vault dividing the waters which were below . . . from the waters which were above. . . . Then God called the vault ‘heaven’. So evening came, and morning came, a second day. Now God had said, “Let the waters under the heavens be gathered together into one place, letting the dry land appear,” and it was so; and God called the dry land ‘earth’, while the collection of waters He called ‘seas’. And God saw that it was good. (Gen. 1 : 6-10)

4. Then God said, “Let the earth produce grass,² the seed-bearing herb,³ and the fruit-tree giving fruits of its (own) kind . . . upon the land.” And it was so, . . . and God saw that it was good. Then evening came and morning came, a third day. (Gen. 1 : 11-13)

5. Next God said, “Let there be lights in the vault of the sky to distinguish the day from the night, and let them mark out seasons⁴

¹ *i.e.* the waters of the deep below the earth, and those of the height above the sky. So we now know that earth is a solid mass floating in the ‘waters’ of Space above and below.

² *or* : verdure, *deṣē*.

³ *or* : plant. S understands these two as fodder and vegetables, the word ‘*eseb*’ meaning ‘mature’ (N), or ‘food’ (S).

⁴ *lit* : be for signs and seasons, *or* omens and times. The Sun and the moon were used to fix the dates of festivals.

and days and years and . . . give light upon the earth." And it was so ; God made the two great lights, the larger light to rule the day and the lesser light to rule the night (together) with the stars. . . . Then God saw that it was good ; and evening came and morning came, a fourth day. (Gen. 1 : 14-16, 19)

6. And God said, " Let the waters swarm with shoals of living things, and let birds fly over the earth in the vault of the sky." (And so it was) God created the great sea-monsters¹ and every kind of living thing that creeps, wherewith the waters swarm, and every sort of winged bird. Then God saw that it was good, and God blessed them, saying, " Be fruitful and multiply,² filling the waters in the seas, and let the birds multiply upon the land." And evening came and morning came, a fifth day. (Gen. 1 : 20-23)

7. And God said, " Let the earth bring forth living things in their³ species—domestic

¹ *or*: dragons. This recalls the great sea-lizards of old time ; it is understood also to refer to Leviathan and his mate.

² R points out that as so many perish they needed a special blessing of fruitfulness.

³ *lit*: its.

animals and every kind of reptile and wild beast." And so it was, . . . and God saw that it was good. (Gen. 1 : 24-25)

8. Then said God, "Let us make Man in our image,¹ to resemble us, and let them rule over the fish of the sea and over the birds of the air, and over the animals, and over all the earth . . . and over every creeping thing that creeps upon the land." So God created Man in His own image, as the reflection of God He created him, male-female He created them. Then God blessed them, and God said to them: "Be fruitful and multiply and replenish the earth; and subdue it, and rule over . . . every living thing that creeps upon the ground. . . . Behold I have given you every seed-bearing plant which is on the face of the whole earth, and every . . . seed-giving tree—that shall be food for you,² while to

¹ Heb: *'na'aseh Ādām b'almēnū bdmūtēnū*. For 'image' R read 'type'. The use of the plural does not show polytheism, but rather that God shows His humility in consulting the Angels, His own creatures, before making other reasoning creatures. The resemblance is understood as immortal and pervading a body (E), or as with discernment and understanding. The Qur'ān used a similar plural at times for God.

² Men and women were created vegetarian so that there might be peace on the earth. Later came the idea that Man was at first hermaphrodite as in the Platonic myth, and that woman was later separated from his body, as in Gen. 2 : 21-23; R follows the

every wild beast and bird of the air, and everything that creeps on the earth every green plant is for food." And it was so. Then God saw everything that He had made, and behold it was very good.¹ Then evening came and morning came, the sixth day. (Gen. 1 : 26-31)

9. So the heavens and the earth were completed and all their array, and God finished² on the sixth³ day the work which He did;⁴ then He rested⁵ on the seventh day from all His work. . . . So God blessed the seventh day and made it holy,⁶ because in it He rested from all His work which God created to make (itself).⁷ (Gen. 2 : 1-3)

Midrash in this interpretation. Meat was only allowed to man after the Flood (R and E).

¹ Note that the word 'very' can only be used when creation has been completed by adding Man and arranging for his needs, for Man was the very purpose of God's creating the universe. Nothing is said about the kind of life which may exist on other planets and near other stars.

² *or* : ceased.

³ So Syr. and Sam. and LXX ; MT mistakenly has 'seventh'.

⁴ LXX interestingly reads : "which God had begun to do" ; this rightly stresses that God is always labouring in maintaining what He has made ; without His support everything would pass away (Gk. *ērkhato poiēsai*).

⁵ *lit* : took a breath. That is, He withdrew His breath from its creative activity, whereupon it ceased awhile.

⁶ This explains the Sabbath rest, on which Judaism lays stress in every age.

⁷ Peake : creatively made.

Out of the void of Chaos God's Spirit or vital Breath, uttered in a sevenfold Word of Power, formed the Cosmos of Light and Darkness, arranged and separated the pairs of opposites, and brought them under the control of eternal Law. The stage for Life having thus been well prepared, that Law brought Life into being in all its countless forms and an almost infinite prolixity. Vegetation, fishes, birds and reptiles, mammals and other beasts arose in turn, and then at last came Man—sharing in God's very nature as manifested 'Mind', and gifted with an ethical sense which should have made him the benevolent King of all creation. Having thus shown the glory of creative Work, God then taught the holiness of Rest—by His own example sanctifying the whole of life.

That everything which is, is good, is the basis of the fundamental optimism of Judaic faith; it puts asceticism out of court and throws the light of glory on marriage and on every other natural and healthy activity of man. The doctrine that 'matter' is evil has no place at all in Judaism, for God has made everything and declared that everything He made is good, sin alone (impossible to Infinite Perfection) excepted.

We may note how this early Semitic (?) myth of creation has been purged by its Hebrew editors of the anthropomorphism which characterises the parallel story of Gen. 2-3; the personification of the 'Deep' as Tiamat has been eliminated, and everything is done by the simple utterance of the creative Divine Will. That man began as a fruitarian, his diet being free at first from the vileness of flesh, seems to be in accordance with the most modern of scientific opinion.

2. Sin Defiles Mankind

1. Now when men began to multiply on the surface of the earth and daughters were

born to them, it happened that God's sons¹ saw the daughters of men to be beautiful, and they took of them all they wanted as their wives. . . . Then they bore children for them, . . . men of renown.² (Gen. 6 : 1-4)

2. Then YAHWEH³ saw that the wickedness of man was (already) great on the earth, and that every idea of his mind's conceiving was only (bent on) evil all the time, and YAHWEH regretted that He had made man on the earth and He was grieved in Himself.⁴ So YAHWEH said, "I will blot out from the face of the earth the man whom I have created, . . . for I regret having made them."⁵ (Gen. 6 : 5-7)

¹ Generally understood as "the Angels", but Peake's comment that here we have a frankly mythological marriage of 'Elohim' and women which results in the ghostly Nephilim, or primal heroes, is at least rash. The Christian idea of fallen Angels and the revolt of Satan is *far* later than our text, which seems simply to refer to man's wilful self-degradation with lust and other filthiness. We need not stress the difference between the 'sons of God' and the 'daughters of men', for sexual intercourse between spiritual and physical beings is unthinkable.

² or: giants, mighty men who were really, in later myth, the 'Watchers' of GY 2A and GPM 20 : 2. Heb; *haggiborim*. The Kabiri of H. P. B.?

³ The Holy Name, often written without vowels as YHWH, but possibly at one period at least vocalised thus; see note on GY 11 : 4.

⁴ *lit*: to His heart. LXX: "and He pondered it deeply".

⁵ The beasts also had been defiled and mostly perished, along with man.

In a perfect world Man could also have been sinless by nature, but the Divine plan required his conscious choice of right—and that involves the probable experience of wrong. So man fell into disobedience, evil, sin; lust and greed, hate and cruelty ravaged this fair world of ours, until it seemed God's dream was in vain and Creation was a colossal failure. His sons misused their knowledge for evil ends, as described fully in later books, polluted their purity with filthy desires, and were degraded almost below the beasts.

3. The Great Flood

1. But Noah found grace in YAHWEH'S eyes, . . . a man wholehearted in righteousness, (Gen. 6 : 8-9) so YAHWEH said to Noah, " Come into the Ark,¹ you and all your family, for I have seen you (alone) in all this generation righteous before Me. Of every clean beast you must take by sevens, male and female, and of unclean beasts by twos, male and female,² . . . to keep seed alive on the face of the whole earth. For after seven days I will make it rain³ upon the earth for forty days and forty

¹ Moffatt prefers the word 'barge', but there is value in retaining the traditional word, which connects with the 'Ark of the Covenant' later preserved in the Temple.

² Note that our source 'J' speaks of clean and unclean beasts long before the Mosaic Law.

³ The parallel story stresses rather the upwelling of the deeps below the earth, which would better agree with the tale of Atlantis. Peake notes that *mabbûl*, 'flood', is a foreign word, and sagely remarks that a universal flood would mean 30,000 ft.

nights,¹ and (so) will I blot out from off the surface of the earth every living thing that I have made. (Gen. 7 : 1-4)

2. Then Noah did exactly as² YAHWEH had bidden him, . . . and Noah went in with his sons . . . into the Ark, . . . and YAHWEH shut him in. . . . Then it happened that after seven days . . . the rain fell upon the earth for forty days and forty nights, . . . and the waters swelled and rose high over the land, and all the high mountains which were under the heavens anywhere³ were covered. (Gen. 7 : 5, 7, 16, 10, 12, 19)

3. Every one of all that were on the dry land, in whose nostrils was the breath of the spirit of life,⁴ died, . . . and they were blotted out from the earth. Only Noah was left

of water over the whole face of the globe—*some* rain ! But the word 'earth' also means 'land', though the universality of the flood is implied by the statement that all living things, save the few, perished. The myth is to be understood rather as a parable based upon history. A great flood apparently did destroy Ur, Abraham's original home; but that cannot possibly be the one here referred to.

¹ Symbolical number for a great many. The delay of seven days, R tells us, was to allow Methuselah to die before it began.

² *lit*: according to all that.

³ *lit*: the whole heaven.

⁴ *or*: of a living soul—*nišmat rūḥe hayyim*. This is *not* the Manichean 'Living Spirit.'

(alive), and those who were with him in the Ark. (Gen. 7 : 22-23)

4. Then the rain from the sky was checked, and the waters steadily subsided¹ from off the earth. . . . And at the end of forty days Noah took off the covering² of the Ark which he had built; . . . then he waited another **twenty-one**³ days and . . . looked out; behold the surface of the ground was dry! (Gen. 8 : 2-3, 6-13)

The fruit of sin is death, and perfidy leads to pain. The fallen race, like that of fabled Atlantis—memory of which is probably preserved in this story, as in so many parallels from all over the world—must be swept away by purifying floods, so that a new start might be made with those who had consciously chosen to be loyal to God. So, arranging for the perpetuation of the early species and of the human race itself, God provided a ship, the 'Ark of Safety', a token of His Covenant with Man; in this He saved Noah and his immediate family. And then He taught mankind the harsh but salutary lesson that outside that Covenant there is no salvation, and that ruin waits for those who spurn its shelter.

4. Noah's Family is Chosen

1. Then Noah built an altar for YAHWEH and . . . offered burnt sacrifices on the altar.

¹ or: went down.

² AV rendering "opened the window" is untenable.

³ Here the details of vv. 7-12 are run together. Three times seven days: a raven was sent out, a dove that returned, and the dove that remained.

. . . And YAHWEH said in His heart, "Never again will I curse the ground for man's sake,¹ for from his youth² the imagination of man's heart is (towards) evil; neither will I again smite (with a flood) any more every living thing as I have (now) done. While the earth endures, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease."³ (Gen. 8 : 20-22)

2. Now Shem and Ham⁴ and Yaphet were the sons of Noah who came out of the Ark, . . . and from these the whole earth was over-spread, (Gen. 9 : 18-19) and nations were divided in the earth after the Flood. (Gen. 10 : 32) Now (at first) the whole earth was of one language and of one opinion,⁵ . . . but they said to one another, "Come, let us make brick, . . . let us build for ourselves a city and a tower with its top in

¹ LXX: because of the works of men.

² Note that there is no idea of 'original sin' in Hebrew theology; that was the pessimistic view of the Christian apostle.

³ The token of this Covenant was to be the rainbow, a proof that behind rainclouds the sun yet shines.

⁴ Peake prefers to read 'Canaan' here, as suggested by a later verse.

⁵ *lit*: speech; LXX: vocabulary. At least this original uniformity might be conducive to peace!

heaven!"¹ . . . Then YAHWEH scattered them from there over the whole surface of the earth, . . . because YAHWEH there made the language of all the earth a babel.² (Gen. 11 : 1, 4, 8-9)

The lesson had been taught, and never again should it be necessary for the human race to be destroyed as a whole—though some of us, seeing the same reckless godlessness in our own days, have wondered if fire may this time destroy mankind as a result of its infantile playing with the cosmic flames compressed in every atom. God made His Covenant once more, this time with Noah and his family, progenitors of a new humanity, and, using their vanity and thirst for power as the pretext, scattered them over the earth to renew its population.

¹ This is supposed to be a myth to explain the great ziggurat, or temple tower, near Babylon, and the variety of human tongues.

² *lzt*: confounded, confused. In English it is a pun on Babel, the name of Babylon where the tower was.

CHAPTER TWO

THE FOUNDING OF ISRAEL

Out of this new humanity God now chooses one man, a devotee of His, to found the ideal Nation that should love Him as its own and be His Servant. He first tests Abraham's courage and faithfulness in an act of total obedience, and then confirms to him the blessing of His eternal friendship, passes that Covenant through the quiet devotion of Isaac and the selfish greed of Jacob—who showed thereby how he valued it—to the twelve Patriarchs from whom Israel should descend. Then, that He might test and glorify His people later, He called them into Egypt through their own unrighteous treatment of Joseph, and there let them grow into a strong and compact nation.

5. The Call of Abraham

1. Now YAHWEH had said to Abram (Gen. 12 : 1) in Ur¹ of the Chaldees, (Gen.

¹ LXX: in the land of; R reads 'valley', and N, 'light', an allusion to the story in *The Testament of Abraham* of his being thrown into a fire for mocking his father's idols. Ur is at Mugheir, where the moon-god was worshipped.

11 : 28) "Go for yourself out of your country, from your relatives and your father's house, to the land that I will show you, and I will make of you a great nation and bless you and make your name great; and you will be a blessing (to others). For I will bless those who bless you and curse the (one) who curses you, for in you shall all the families of the earth be blessed."¹ (Gen. 12 : 1-3)

2. So Abram left (home) as YAHWEH had told him, . . . and he passed through the land to the oracle terabinth² in the (holy) place of Shechem;³ now the Canaanite was then in **that** land. Then YAHWEH appeared to Abram and said, "To your posterity shall I give this land!" So he there built an altar for YAHWEH who had appeared to him, and (then) he moved on from there to the mountain east

¹ i.e. people will say: "May we be as blessed as Abram!" (*niph'al*).

² or: the terebinth of the teacher (*ēlōn mōreh*); AV wrongly takes this as 'the plain of Moreh'. LXX: *epi tēn horun tēn hupsēlēn*. The terebinth is the 'turpentine-tree', It was a sacred tree giving omens by the quivering of its leaves and resorted to by those seeking the deity for some consultation. Abram naturally went there first in Canaan.

³ Shechem was an important small town in central Palestine, prominent in history during the age of the 'Judges'.

of Bethel¹ and pitched his tent (there). (Gen. 12 : 4, 6-8)

3. Afterwards the word of YAHWEH came to Abram in a vision, saying, "Fear not, Abram, (for) I am your shield, and your reward shall be immense!" . . . Then He brought him outside and said, "Now look at the sky, and number the stars if you can count them," and He said to him, "So shall your descendants be!" Now (Abram) believed YAHWEH, and He reckoned it to him as righteousness² and said to him, "I am YAHWEH who brought you out³ of the land of the Chaldees,⁴ to give you this land to inherit. (Gen. 15 : 1, 5-7) Live (as if) in My presence and be blameless,⁵ . . . and your name shall be 'Abraham',⁶ for I have made

¹ The 'House of God', always one of Canaan's chief shrines, visited later by Jacob and the scene of his vision (GY 8). The old deity was Bitilu, Baitulos.

² Some take this in the other way: Abram relied on God's justice and so had faith in His word.

³ There is an implication of 'miraculously' in this word.

⁴ So LXX: others read here also "'Ur of the Chaldees'".

⁵ or: wholehearted, sincere, completely devoted; perfection is not expected of man, but honest effort. This is a striking spiritual truth; one who lives always "in God's presence", conscious of His observation, cannot go far wrong, but soon develops warm love and devotion for the protecting Hand always sensed.

⁶ It is not certain what 'Abram' means, nor is this interpretation of 'Abraham' clear. Peake suggests 'Abram' means;

you the father of a multitude of nations." ¹
(Gen. 17 : 1, 5)

It was indeed a strong test of faith to be called out of his own country, his family and his personal home, to wander in unknown lands, but rich too was the reward of his faith. In him would arise the people who should be God's very own, a mighty blessing to all mankind. Arrived in that chosen land, Abram's first concern was the worship of the glorious God who had called him, and He confirmed to him a Covenant which should never be abrogated.

6. Obedience Secures the Blessing

1. Then YAHWEH dealt with ¹ Sarah as He had said, . . . and Sarah conceived and bore a son to Abraham in his old age. . . . So Abraham circumcised ² his son Isaac when he was eight days old, ³ as God had bidden him. . . . Then Abraham planted a tamarisk ⁴ at Beersheba, ⁵ and there he called on the name

¹ 'The father is exalted', but that does not help us with an idolatrous father !

² Heb : *ab-hamōn gōyim*.

³ or : remembered, visited. A child is God's gift.

⁴ This act was the token of the new Covenant, and it still is.

⁵ LXX : on the eighth day.

⁶ One of the sacred trees of Canaan, used as an oracle.

⁶ *lit* : ' Well of the Seven ', or, as in LXX : " Well of the Oath " in the sentence, *ephuteusen Habraam arouran epi tōi phreati tou horkou*—i.e. Abraham planted a field at the well of the oath. This place was the south limit of the Holy Land, an old sanctuary

of YAHWEH the God of Ages; Abraham stayed for many days¹ in the land of the Philistines.² (Gen. 21 : 1-2, 4, 33-34)

2. Now after these things it came to pass that God tested Abraham by saying to him : "... Take now your son, your only son whom you love, Isaac, and go off to the land of the Amorites,³ and offer him up there as a burnt-sacrifice on one of the mountains I will tell you of." (Gen. 22 : 1-2)

3. Then Abraham rose early in the morning,⁴ saddled his ass, and took two of his servants⁵ and his son Isaac with him; and

near the well of El'olām, the 'Ancient God'; O-R thinks the name of YAHWEH here is a later insertion. There is abundant proof that the early Israelites revered the old Gods of the land even before identifying them with YAHWEH. Or: Bir Seb'ani; the well of the son of Terah who founded shrines here and there as at Kadesh, much as Abraham, son of Terah, did—in the Ras Shamra texts. This is probably the correct meaning.

¹ R understands this as 'twenty-six years'.

² An obvious 'anachronism', for no Philistines entered the land so early, or until after the days of Moses. It was the coastline later held by the Philistines, who gave their name to 'Palestine'.

³ LXX: go into the high land; the text reads 'Moriah', *i.e.* the temple hill in Jerusalem, and so it is orthodoxly understood; but long before this Jerusalem was a fortified city, while the story requires a lonely hillside. I have followed the Syriac reading here. Peake also denies that the 'E'-text would show Abraham coming to the southern capital, an argument which may appeal to some.

⁴ In his eagerness to obey the terrible command.

⁵ or: boys; the word is used like the French *garçon*.

he split the wood for the burnt-offering, and started off,¹ and went towards the place of which God had told him. On the third day² Abraham looked up³ and saw the place from afar. Then said Abraham to his servants, "Wait here with the ass; the lad and I will go yonder, and we shall worship and (then) come back to you." (Gen. 22 : 3-5)

4. Abraham took the wood of the burnt-offering and laid it on Isaac his son; he took the fire and a knife⁴ in his hand, and they both went along together. Then Isaac spoke to Abraham his father, saying: "My father!" and he replied, "Yes, my son?"⁵ He said, "Here are the fire and the wood, but where is a lamb for a sacrifice?" Then Abraham said, "God will Himself see to the lamb for a burnt-offering, my son." So they went both of them together.⁶ (Gen. 22 : 6-8)

¹ *lit*: rose up.

² R says this time was to allow him to reflect over what he was to do and so increase the merit of his obedience.

³ *lit*: lifted up his eyes.

⁴ LXX: a dagger. Usually the throat was cut, but perhaps here the heart was to be pierced.

⁵ *lit*: "Here am I"; the normal Heb. idiom for interrogative reply.

⁶ Stressing the ready trust of Isaac also. Peake rightly calls this story a "superb literary masterpiece"; the Bible is full of such.

5. They came to the place ; . . . Abraham built an altar there, and he laid the wood in order, and bound Isaac his son, and¹ laid him on the altar upon the wood. Then Abraham put out his hand and took the knife to slay his son. (Gen. 22 : 9-10)

6. But the angel of God² called to him from heaven, saying: "Abraham! Abraham! . . . Do not lay your hand upon (him) or do anything to him; for now I know that you (really) look to³ God, because you have not withheld from Me⁴ your son, your only son!" So Abraham raised his eyes and looked (round): behold, behind him (there was) a ram caught by its horns in the brushwood!⁵ Abraham went and took the ram, and offered it up as a burnt-offering instead of his son.

¹ LXX: having tied Isaac's feet together.

² So Syr.; MT reads 'YAHWEH' here. Angels are holy, wise and immaterial beings in a beautiful human form of fiery light; the special Angel of God is His direct manifestation in a human form in order to convey His will to men.

³ The word is usually translated by 'fear', which conveys a wrong sense. The idea is to keep God always in mind and do what pleases Him.

⁴ Note how the Angel speaks in the person of God here.

⁵ The ram had been led there by God's will to be sacrificed, as were the oxen in the story of 1 Sam. 6 : 14.

(Gen. 22 : 11-13) And Abraham gave Isaac all that he had.¹ (Gen. 25 : 5)

Then came a harder test. The son of promise, in whom lay the hope of God's fulfilment of the Covenant itself, was suddenly demanded in accordance with the barbaric custom of the nations in those times. With his own hand Abraham must slay the beloved child, plunging his dreams of happiness and glory into a night of nonentity. The ready and perfect obedience, the implicit trust in God shown now by the saint, reveal his worthiness to be the new 'Adam' for a chosen race, to replace the earlier 'Adam' who fell by disobedience; and the cheerful compliance of the boy himself earns the right that the blessing pass in his line. Though there is nothing horrible in a human sacrifice—it is only giving back to God His own gift—nothing inherently superior in the slaying of a ram, the purpose of this strange demand was achieved. Mankind can know now that only by obeying God's will, however incomprehensible, intolerable, it may seem, can blessing be attained. Then after obedience is absolute the threatening clouds are cleared away and the sky shows blue again. This is the first meaning of Suffering.

7. Jacob Steals the Blessing

1. Now when Isaac was old and his eyes grew dim so that he could not see, he called Esau his elder son and said to him: . . . "Make me a tasty dish such as I enjoy, and bring it for me to eat, so

¹ Referring especially to the Blessing.

that my soul¹ may bless you before I die." (Gen. 27 : 1, 4)

2. Then (his younger son) Jacob . . . came to his father, saying, "My father!" and he replied, "Yes, who are you, my boy?"² Then Jacob said to his father, "I am Esau your firstborn; I have done as you told me. Please arise, sit up and eat of my venison, so that your soul may bless me!"³ . . . Then he brought it near to him and he ate; and he brought him wine and he drank. (Gen. 27 : 11, 18-19, 25)

3. Then his father said to him, "Now come near and kiss me, my son." And he came near and kissed him. Then Isaac blessed him, saying: "See, my son's smell is like the fragrance of a field YAHWEH has blessed; so⁴ may God give you (always) of the dew of heaven and of the fertile⁵ places of the earth,

¹ Note the implication that the soul has prophetic power, while the personal 'I' will perish. The 'tasty dish' was to invoke that prophetic mood which would enable the father's blessing to take effect.

² *lit*: "Here am I; who art thou, my son?"

³ This rivalry, begun even in the womb, was held to be the source of the bitter agelong hatred between the desert sons of Esau and the settled people of Israel, intensified after the cruel behaviour of the Edomites when Jerusalem fell in B.C. 586.

⁴ The word implies a repeated gift.

⁵ *lit*: fat:

with plenty of corn and wine. Let peoples serve you and nations bow down to you ; be a master over your brethren,¹ and let your mother's sons bow down to you. Cursed be every one who curses you, and blessed be every one who blesses you ! " (Gen. 27 : 26-29)

Jacob's deceit is not approved by Scripture ; the detailed story shows that he was allowed to steal the Blessing from his elder brother only because Esau had not esteemed it even so much as a bowl of lentil soup. God cannot bless one who does not crave His blessing and is unready to face anything to win it for himself. The ideal Nation of Israel is made up of individuals far from the ideal, as the Bible quite frankly admits.

8. Jacob's Covenant with God

1. Now Jacob left Beersheba and went towards Haran,² and he came upon the (holy) place³ and stayed there all night because the sun had set. So he took (one) of the stones of the place and, putting it under his head, lay down to sleep in that place. Then he dreamed, and

¹ or : ' kinsmen ' (Moffatt).

² An important town in North Syria, where Abraham tarried awhile on his road to Canaan.

³ Note that it was already a well-known shrine, with its group of holy 'stones', on one of which Jacob slept ; legend says the same stone is now in England and that over it all British Kings and Queens are crowned.

beheld a stairway¹ set up on the earth, whose top reached the heavens,² and look, the angels of God were going up and down upon it! (Gen. 28 : 10-12)

2. And now YAHWEH stood beside³ him, saying, "I am YAHWEH, the God of your father Abraham and the God of Isaac.⁴ The land whereon you lie, to you and to your descendants will I give it; and your posterity shall be like the dust of the earth, you shall spread out to the west and to the east, to the north and to the south; in you and your posterity, shall all the families of the earth be blessed.⁵ Behold I am with you and will keep you wheresoever you go, and will bring you back (safe) into this land;⁶ for I will not leave you until I have done what I have told you of." (Gen. 28 : 13-15)

¹ *or*: ladder. This inevitably reminds us of the Egyptian ladder up to heaven; cf. GP 33, etc. It has been variously explained.

² Just as the Tower of Babel in GY 4 : 2 was intended to do; but the way to heaven has to be made by God, and not by arrogant men.

³ *or*: over it. The idea is of close vicinity.

⁴ At the time Isaac was still alive; it was rare thus to speak of God as the God of one still living; a man is not called a saint till he is dead.

⁵ *or*: grafted (Sh).

⁶ A promise repeated in GY 10 : 3.

3. Then when Jacob woke up from his sleep he said; "Surely YAHWEH is in this place and I did not know it! . . . How awesome is this place! This is no other than the House of God,¹ and this is the Gate of Heaven!" So Jacob rose up early in the morning; he took the stone he had put under his head and set it up as a pillar, and poured oil on the top of it.² . . . Then Jacob vowed a vow, saying: "If God will (really) be with me and keep me in this journey I am making, and will give me bread to eat and raiment to wear, so that I return in peace to my father's house³—then shall YAHWEH be my God, and this stone which I have set up as a pillar shall be God's House (to me), and, (O Lord,) I will surely give Thee the tenth of all Thou givest me." (Gen. 28 : 16-18, 20-22)

¹ It was already known as 'Beth-El', the 'House of God'; now by seeing God there, Jacob had proved for himself the fitness of the name.

² The normal mode of worship of one of the 'standing stones' in the 'high places' of Canaan, parallel to the *abhisekham* of India.

³ One who is himself wily and crafty does not at once believe the word of another, even of God Himself. We have omitted here the long story of his courtship in the house of Laban, his enrichment, and his strife with the 'God' of Penueh.

4. So Jacob went on his journey. (Gen. 29 : 1) Then (after many years) Jacob came (again) to Luz, that is Bethel which is in Canaan's land. . . . And God appeared to Jacob again . . . and blessed him ; God said to him : " No longer shall your name be Jacob, but Israel shall be your name,¹ (Gen. 35 : 6, 9-10) for you have striven with God and prevailed with men."² (Gen. 32 : 28) Then God went up from him in the place where He had spoken with him, (Gen. 35 : 13) and Jacob dwelt in the land of his father's sojournings, in the land of Canaan. (Gen. 37 : 1)

Yet the shady way in which Jacob won that birth-right could not stand ; God had to confirm it by a personal appearance to the wanderer, and Jacob on his side had to vow to keep the Covenant faithfully ; so he became the 'Sovereign of God' instead of the 'Supplanter'. His vision of angel thoughts and prayers rising to God in answer to His descending graces, as it is explained by the orthodox, will have significance for every generation. There is a frank reference here to the early 'idolatrous' form of worship, pouring oil upon the standing-stone (*matstsebah*) at a high place like Bethel, the 'house of God', where Jacob chose to sleep that night in the active hope of a theophanous vision.

¹ The name of 'Jacob' derives from '*qb*', supplant, while 'Israel' is from *sar*, be superior. I have here combined MT with LXX.

² LXX: thou hast prevailed with God and shalt be mighty with men.

The 'stone' in such a shrine was regarded as the actual 'body' or 'dwelling' of the deity, and one who slept on it would dream of the God and learn His will, much as today one sleeps on a piece of wedding-cake or the letter from one dearly-loved, to dream of her.

9. Joseph is Sold into Egypt

1. Now Israel loved Joseph more than all his (other) children, because he was the son of his old age,¹ and he made for him a long-sleeved tunic.² But when his brothers saw that their father loved him more than all **of them**, they hated him and could not speak peaceably to him. . . . (Once) his brothers went to feed their father's flock at Shechem, and Israel said to Joseph, "Are not your brothers feeding the flock at Shechem? Come, I will send you to them; . . . and bring me back news." So he sent him out of the Vale of Hebron³ and he came to Shechem. (Gen. 37: 3-4, 12-14)

2. Now they saw him afar off, and before he (even) came near to them they plotted

¹ Actually Benjamin was yet younger.

² Usually and wrongly translated: "a coat of many colours". It shows rather the 'gentleman' who would not have to work for his living, while his brothers' ordinary tunics were adapted to manual labour. LXX has *khitōna poikilon*.

³ An important small town in the far south of Palestine, near which Abraham was buried in the Cave of Machpelah.

against him to kill him. . . . But Reuben heard it and saved them from their hands, saying, "Let us not take life!" . . . So it was that when Joseph came up to his brothers they stripped him of his tunic . . . and threw him into a pit. (Gen. 37 : 18, 21, 23-24)

3. Then they sat down to eat bread. When they raised their eyes and looked, a caravan of Ishmaelites¹ was coming from Gilead, with their camels carrying resin² and balsam³ and ladanum on the way down to Egypt. Then Judah said to his brothers: "What profit is it (to us) if we kill our brother and hide his blood? Come, let us sell him to the Ishmaelites; let not our hand be on him, for he is our very own brother."⁴ Now his brothers agreed to this, . . . so they sold Joseph to the Ishmaelites for twenty silver⁵ shekels.⁶ (Gen. 37 : 25-28)

¹ The other version says 'Midianites'; both were Semitic desert tribes living a nomadic life on the border of Palestine.

² *or*: spicery.

³ *or*: balm.

⁴ *lit*: "our brother, our flesh".

⁵ LXX reads 'golden'. In the days of Joseph silver was still worth more than gold, but the values were changed by LXX days (B.C. 200 cir.)

⁶ *i.e.*, about £ 2-10-0, or thirty rupees.

4. So Joseph was brought into Egypt, (Gen. 37 : 28) and an Egyptian bought him from the Ishmaelites who had taken him down there. Now YAHWEH was with Joseph, and he was a successful man while he was in the house of his master the Egyptian, . . . so he put all that he had into Joseph's hand and, having him, knew nothing save the bread he ate. Now Joseph was of handsome form and very fair to see.¹ (Gen. 39 : 1-2, 6)

The evil of favouritism and jealousy is shown by the beautiful story of Joseph and his brothers ; we also learn from it how God uses our wickedness to glorify His devotee and to work out His higher plans. They thought to get rid of their young brother, and sold him away into a slavery that led to almost royal power ; they had at last to come as suppliants to his feet and give him the chance of most generous forgiveness. Two stories, of the 'J' and 'E'-texts have here been combined with scant skill, calling for great ingenuity in the reconciling commentaries.

10. Israel Comes into Egypt

1. Now Pharaoh² said to Joseph, " Because . . . there is no one so shrewd and wise as you (are), you shall be over my house,³ and all my

¹ LXX: *kalos tōi eidei kai hōraios tēi opsei sphodra.*

² Not a personal name, but the title of Egyptian Kings ; lit : *per-'o*, 'the Great House', i.e., the Palace ; cf. *la Sublime Porte*.

³ i.e., Mayor of the Palace, or Grand Vizier.

people shall be ruled as you say." (Gen. 41 : 39-40) Then the famine was over the whole surface of the land, . . . and all countries came into Egypt to Joseph to buy corn. (Gen. 41 : 56-57) Now among those who came, came the sons of Israel to buy corn, for the famine was also in the land of Canaan. (Gen. 42 : 5)

2. When they went up (again) from the land of Egypt and came to **Israel** their father, they told him saying, "Joseph is still alive, and he is ruler over the whole land of Egypt!" Then **Israel's** heart fainted¹ because he did not believe them. So they told him all Joseph's words which he had spoken to them, and when he saw the wagons that Joseph had sent to carry him their father **Israel's** heart revived. Then Israel said, "It is enough! Joseph my son is still alive; I will go and see him before I die!" (Gen. 45 ::25-28)

3. So Israel started out with all he had; and he came to Beersheba and offered sacrifices to the God of his father Isaac. Then God spoke to Israel in the visions of the night, saying, ". . . Do not be afraid to

¹ His mind was too numb to grasp the news.

go down to Egypt, for there I will make a great nation out of you. I will go down with you into Egypt, and I will also certainly bring you up again; and Joseph shall close your eyes."¹ (Gen. 46 : 1-4)

4. Then **Israel** rose up from Beersheba, and the sons of Israel carried . . . their father, and their little ones, and their wives in the wagons Pharaoh had sent to fetch him. So they . . . came into Egypt; . . . all the souls who came into Egypt of the house of **Israel** were seventy. (Gen. 46 : 5-6, 27)

5. So Joseph settled his father and his brothers, giving them a possession in the land of Egypt, in the best of the land . . . as Pharaoh had decreed.² . . . And Israel dwelt in the land of Egypt, in the district of Goshen,³ and they acquired properties there.

¹ A promise that the beloved son should be at his side at the last.

² The extreme generosity of the King to these vagrant Canaanites—for Hebrew is indistinguishable from the Canaanite dialect—is certainly to be noted; it made many think he must have been of the hated Hyksos people who oppressed Egypt for about 200 years until B.C. 1600, and who apparently came from somewhere in Syria.

³ Identified with Wady et-Tumilat, near Heroonpolis or Pithom, the 'House of Atum', known in Egypt as Qosem. It runs eastwards from near Bubastis to Phakousa (Persopdu, or Saft el-Henneh). The valley is not now agricultural but provides good pasture for animals; it was a strategic frontier region, and this accounts for the later King's suspicion of Israelites settled there.

(Gen. 47 : 11, 27) And the children of Israel were fruitful and vastly increased (in number), and they swarmed and became exceedingly strong, till the land was full of them. (Ex. 1 : 7)

Father and brothers follow Joseph into Egypt, then the highest centre of culture in the known world and the chosen nursery for the ideal 'Israel', God's servant. By bringing up the people in an alien land, the danger of their merging into kindred neighbours—a lively probability in Canaan—was avoided; at the same time the infant nation was guarded from the sensuous rites for which Canaan was particularly notorious. The worships of Egypt were far cleaner and more ennobling. At the same time, a district on the eastern frontier was chosen for their residence, so that they could easily and swiftly leave at the proper time.

CHAPTER THREE

ISRAEL IN THE DESERT

As God called Abram out of Ur into the deserts of Haran, so He called Israel in later days into the vast unknown, where they must rely solely on His guidance to the promised land. And so their faith and love were tested, and confirmed; while they were gradually led to look also to a human leader as the Voice of God, a Prophet who, having by God's own power overthrown their foes, should teach them how to live in concord with His will and so become in truest sense His people. Rescued most wonderfully from their slavery, they were led through pathless lands, fed with heavenly food and given sweet waters for their drink, chastised in their errors, comforted in their woes, protected from their enemies, and given detailed teaching on God's Law—whereon the ancient Covenant must rest.

11. The Call of Moses

1. Now a new King¹ arose over Egypt who did not know Joseph, and he said to his

¹ Petrie suggests Ramesse II, as it is not necessarily a new Dynasty; but most scholars feel this leaves far too little time for the 'Judges' before Saul became King of Israel. It is a difficult problem, for there are evidences of Hebrews entering Canaan in the mid-Eighteenth Dynasty, a century before Ramesse, and Jericho was burnt also in those earlier days.

people, "See, the people of the Israelites are too many and too strong for us; come, let us handle them carefully,¹ lest . . . when any war breaks out they join our enemies and fight against us!" . . . Therefore they put captains of labour-gangs over them to crush them with their (heavy) burdens, . . . and they made their lives bitter with cruel slavery in bricks and mortar and in all kinds of field labour.² (Ex. 1 : 8-11. 14)

2. Now Moses was feeding the flock of his father-in-law Yethro, the priest of Midian,³ . . . and he came to Horeb, the mountain of God. And (the Angel of)⁴ YAHWEH appeared to him in a flame of fire⁵ out of the midst of

¹ *i.e.*, with craft. The danger lay in their presence on the Palestinian border with kinsmen, Egypt's enemies, just over it.

² *i.e.*, on canals, dams and the raising of water—necessary works in their own interest if Goshen were to be made agricultural and fertile. We are told also they had to build two fortified towns, to protect the frontier, whose strength might be used against their allies; this too was not unreasonable, for after all they were alien guests.

³ O-R takes YAHWEH as originally the tribal God of the Kenites of Midian, whose priest's daughter Moses married and whose Deity he naturally identified with his own YAHWEH, known by other names to the Patriarchs. He gives many citations on p. 44 of his book to show that this Mount Horeb in Midian was really Sinai, and not the mountain so named in Christian times.

⁴ These words seem to have been inserted by a later reviser.

⁵ E reads 'in the heart of flame, or fire'. Philo (*Life of Moses*, 1 : 12) writes: "In the middle of the flame was seen a certain very beautiful Form, not like any visible thing, a most Godlike

a bush, and when he looked the bramble-bush was ablaze . . . yet was not burned up.¹ . . . Then . . . God called to him out of the centre of the thorn-bush and said: "Do not come near here; put off your shoes from off your feet, for the place where you are standing is holy ground."² . . . Then Moses hid his face,³ for he was afraid to look at God. (Ex. 3 : 1-6)

3. YAHWEH said: "I have surely seen the distress of My people who are (now) in Egypt and heard their cry under their slavedrivers; yes, I know their pains and have come down to rescue them from the . . . Egyptians, and to bring them up out of that land into a good land and large, a land flowing with milk and

image emitting a light more radiant than fire, which anyone might have imagined to be the image of the living God. But let it be called an Angel, because it merely announced (*di'angeletto*) the events which were about to happen in a silence more distinct than any voice by reason of the marvellous sight that was thus exhibited."

¹ This is taken as a symbol of Israel, in whom God dwells, ever being consumed because of His holiness in a pagan world, and yet never able to be destroyed—the mystery of consecrated suffering.

² Peake rightly says: "Moderns, who reckon it unspiritual to call any place sacred because God is everywhere, may condemn themselves to finding Him nowhere."

³ A mark of reverence like the baring of feet.

honey,¹ the place of the Canaanites.² . . . So, then, come, and I will send you to Pharaoh so that you may bring My people the children of Israel out of Egypt." (Ex. 3 : 7-8, 10)

4. But Moses said to God : " Who am I that I should go to Pharaoh³ and bring the Israelites out of Egypt ? " . . . Then God said to Moses : " I AM WHO AM " ;⁴ and He added : " Thus shall you speak to the Israelites ' : ' I AM has sent me. to you, . . . YAHWEH

¹ *i.e.*, cattle and juicy fruits, explain S and N. The word rendered ' honey ' (*dibs*) names a syrup formed from grape-juice and used like our jam.

² A Semitic-speaking people who inhabited the coast and Jordan valley from about B. C. 2500 and worshipped fertility deities with sensual rites.

³ I am a shepherd, and in Egypt shepherds are considered impure and will hardly be allowed to enter the Royal court at all. Cf. the humility of Isaiah and Jeremiah when called by God (GY 68).

⁴ Heb. *ehyeh aser ehyeh*, a mystical sentence rendered by LXX as : *egō eimi ho Ōn*, ' I am the Being '. We must avoid the error of reading Hindu Advaita concepts into this, however. The tense of the verbs in Heb. is the Imperfect Future, suggesting infinite possibilities of unfoldment, Philo renders it : " who am the only Being to whom existence belongs " (in *Life of Moses*, 1 : 14) ; R takes it as " He will be " (A. D. 1105). The Name is used 5,410 times in the Bible (6,823 according to EB), but ceased to be pronounced openly after about B.C. 300, perhaps because of the impurity of Babylon where so many Jews remained. The Name is rendered by Clement of Alexandria in the five vowels as ' Iaoue ' (*i.e.*, Ya-we) and by Theodoret as ' Iave '. It appears on the Mesha Stone in 9th c. B.C. and in theophoric names of Irāq after B.C. 850 ; in B.C. 738 we have the name in Assyrian as Azr-iau of Ya'udi in N. Syria ; in Byblos from B.C. 1000 we have ' Yeuo ', and ' Yav ' or ' Yo ' at Ras-Shamra by 14th c. B.C. He seems to have been a mountain and storm deity, thus of war also.

the God of your fathers';¹ . . . and they shall listen to your voice. (Ex. 3 : 11, 14-15, 18). So now go, and I will 'be'² with your mouth and teach you what to say; (Ex. 4 : 12) (and) when you have brought the people out of Egypt you shall serve³ God upon this mountain." (Ex. 3 : 12)

5. So Moses and Aaron (his brother) went; they assembled all the Elders of the Israelites, and Aaron spoke all the words God had said to Moses, while *he*⁴ performed the miracles in the view of the people. Then the people believed, and when they heard

near Horeb and in the Negeb south of Canaan, perhaps connected with volcanic activity, and so with life and generation. Modern Jews usually write this Name 'YY' and read it with the vowels of 'Adonai', the 'Lord', whence the ugly corruption in English 'Jehovah'. I hesitated to vocalise it myself in this book until I saw that JE does so without restraint.

¹ This God, whose personal Name was thus revealed so that Israel might serve and worship Him in personal relationship, is identical with the 'Elohim' of their fathers; Jews generally understand 'YAHWEH' as showing His mercy-side and 'ELOHIM' His power-side. "Wherever God is called Yahweh, there it is implied that he is the God of mercy; wherever he is called Elohim, there is it implied that he acts according to strict justice" (*Midrash Sifre*, 71a).

² Heb. *ehyeh*, repeating the Name in the same future tense.

³ The word '*ebed*', et al., means both 'serve' and 'worship' wherever it occurs in the Bible.

⁴ i.e., Moses. He was shy in speaking, so at first Aaron was his spokesman, but the miraculous signs had to be shown by himself.

that YAHWEH had remembered the children of Israel and had seen their distress then they bowed their heads and worshipped (Him). (Ex. 4 : 29-31)

The first of Israel's Prophets, the model for them all, was called from tending flocks by a wonderful revelation of God's glory and of His ineffable Name (*cf.* GY 68), whose might created the universe and rules through ever-expanding time. The service God would demand of His people was their free and willing acceptance of His Law and of the teaching He would from time to time reveal to them through His Prophets, and which could be recognised by His manifest Presence (the *Shechinah*) in Light or Fire, to be revered in humble awe.

12. Pharaoh Resists God's Will

1. Then Moses and Aaron went in to Pharaoh and did exactly what YAHWEH had commanded. (Ex. 7 : 10) But Pharaoh said: "Who is 'Yahweh' ¹ that I should obey his voice to let Israel go? I do not know (this) 'Yahweh', neither will I let Israel go!" (Ex. 5 : 2) Then Pharaoh's heart was stiffened, ² so that he would not listen to them (saying): (Ex. 7 : 13) "Thus says

¹ LXX: "Who is He?"

² *or*: obdurate, stubborn. It is Passive Voice; God did not do the stiffening, for He never forces sin on man. The word 'YHWH' here is a later gloss. Obstinacy itself in time hardens the heart.

YAHWEH, 'Let My people go to serve Me'." (Ex. 8 : 1) (For his sake YAHWEH six times smote the whole of Egypt),¹ (Ex. 7-10) but Pharaoh said to **Moses** : "Away from my presence!"² Take care not to see my face again,³ for in the day you see my face you shall die!" (Ex. 10 : 28)

2. Then Moses said: "You are right,⁴ I shall not see your face again. (Ex. 10 : 29) Thus says YAHWEH : 'About midnight I will go out into the midst of Egypt, and all the firstborn in the land of Egypt shall die,⁵ . . . and all the firstborn of animals (also). Then shall there be a great wailing throughout the whole land of Egypt, so that there never was one like it (before) nor shall be again. But not a dog shall wag its tongue⁶ against any of the Israelites, whether man or beast, so that you may know how YAHWEH distinguishes between the Egyptians and Israel ! Then shall

¹ In these words we have covered the most of the plagues.

² *lit* : "Get thee from me!"

³ *lit* : "Take heed to thyself, see my face no more."

⁴ *lit* : "Thou hast spoken well."

⁵ Note how Moses rebuts the threat of death for disloyalty to the King with a threat of death for disloyalty to God the Eternal King.

⁶ LXX : shall snarl with his tongue.

all these officers of yours come to me and prostrate to me, saying, 'Get out, you and all the people who follow you!' and (only) after that will I go out." So he went out from Pharaoh in hot wrath.¹ (Ex. 11 : 4-8)

The story is often repeated in human history. God's Messenger finds an arrogant king or premier to resist His will, and the pride of man, his egoism, must be humiliated by countless troubles before he will take the Divine message to his heart. Pharaoh considered Israel's demand to go out of Egypt to worship God on His sacred mountain as a mere pretext for a holiday; he stubbornly persisted in his refusal to obey until his resistance had to be overcome by force.

13. Passover and Exodus

1. Then Moses called for all the Elders of Israel and said to them: "Go aside and choose out a lamb² for (each of) your families, and kill the 'passover'. Then you must take a bunch of hyssop³ and, dipping it in the

¹ i.e., blazing fury. His anger was to make Pharaoh realise that the terrible plague to decimate his people was sent by God in punishment and not a mere natural calamity.

² or: kid. Both animals were allowed to be used, one unblemished male yearling for every ten males, constituting a 'household'. It was to be slain between sunset and darkness (understood as 'afternoon') at the full moon of spring, roasted whole so that the fat might be burned in the fire, and eaten as in haste and trepidation with shoes on the feet ready for travel.

³ A wall or rock plant with pliant twigs (marjoram?), three of which are to be taken together. So it appears in the Crucifixion administering the bitter drink to Jesus, for with the Passover were

blood that is in the basin,¹ strike the lintel and the two sideposts with the blood. . . . And none of you may go out of his house-door until morning,² for YAHWEH will pass through (the land) to smite the Egyptians; when He sees the blood on the lintel and the two sideposts, YAHWEH will 'pass over' the door and will not let the destroyer come into your house to smite you." . . . Then the people bowed the head and worshipped; . . . **they** did as YAHWEH had commanded.³ (Ex. 12 : 21-23, 27-28)

2. And it came to pass at midnight⁴ that YAHWEH smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive⁵ who was in the dungeon, together

to be eaten bitter herbs, wild lettuce or endive, to symbolise the bitterness of bondage (to sin). Blood too is bitter.

¹ Peake reads 'threshold', and sees an ancient threshold sacrifice when YAHWEH crosses it as Bridegroom; to step on a consecrated threshold is to reject with insult the covenanted friendship; no true Indian today will step on a threshold either.

² R says this was not to tempt Providence or the angel (demon) of death that destroyed; N says it was lest they see God in His wrath.

³ O-R adds that the victim was to be eaten raw in ancient days; its bones also pounded and eaten while the moon-god was still in the sky, for the deity presided at the Spring festival. This is not *our* 'Passover', however, but a pagan foreshadowing.

⁴ It is at the darkest hour God saves His own. The *Haggadah* service today has a hymn based on these words, telling all the wonders God worked at midnight for His people.

⁵ *or* : captive maid—the lowest in the land.

with all the firstborn of animals. Then Pharaoh got up in the night, and all his officers,¹ and all the Egyptians; and there was a great wail in Egypt, for there was not a house where no one was dead. (Ex. 12 : 29-30)

3. Then **Pharaoh** called for Moses and Aaron in the night, saying: "Get up and out from among my people, both you and (all) the Israelites; and go, serve YAHWEH as you have said. Also take your flocks and your herds as you have said, and be gone; and bless me also!"² Then the Egyptians pressed the people, to hurry them out of the land, for they said, "We are all corpses!" (Ex. 12 : 31-33)

4. So the people took their dough before it was leavened, their kneading-bowls³ being tied in their mantles, . . . and the Israelites travelled from Ramses to Succoth;⁴ . . . and

¹ or: servants.

² or: ask a blessing for. Having paid the penalty of sin, let me not suffer any more at His hands; when you pray to your terrible God, then remember me who let you take the beasts for worship.

³ Heb. *mis'arotām*, understood by the Midrash and by R as "their leavings", not to leave any of the consecrated meal behind in the impure land.

⁴ R tells us this distance was about 120 miles; the name of the second place is unknown; as it means simply 'tents' it may only be the first encampment and not a proper name at all. The name Ramses does not, of course, fix the date of the Exodus; the writer would naturally use the name familiar in his own day.

a motley crowd¹ also went up with them with flocks and herds, very many animals. Then of the dough they brought out of Egypt they baked unleavened cakes,² for it was not (yet) leavened because they were pushed out of Egypt and could not wait, nor had they provided any food for themselves.³ (Ex. 12 : 34, 37-39) (And) Egypt was glad when they had gone. (Ps. 105 : 38)

5. Then YAHWEH went in front of them in a pillar of cloud by day to lead them (in) the way, and by night in a pillar of fire to give them light⁴—so that they might travel (both) by day and by night. (Ex. 13 : 21)

So, all milder methods having failed, God had to use extreme force, and with a sudden plague struck down the eldest of the land at midnight. Then indeed

¹ It is understood that Egyptian outlaws and desert vagrants joined them in the hope of gain, and these caused lawlessness later on.

² Bedawin still use a flat quickly baked biscuit ; the *matstsöt* of the modern Jew is $\frac{1}{2}$ inch thick and a foot diameter. There is a ritual prejudice against leaven, as an innovation and a kind of corruption, so all leaven must be removed from each house before Passover even today ; for seven days only unleavened bread is to be eaten.

³ Showing their implicit faith in Providence.

⁴ Peake, without much sense of humour, understands this as perhaps an incense brazier carried in front, or the smoke of an erupting volcano in the distance ! This surely needs no comment. God is omnipotent,

was Egypt only too eager to see the last of these troublous Israelites, and chased them out, so that they had no time even for leavening their bread and had to rely wholly on God to give them all their needs. Thus began the Passover festival to be celebrated in all generations. Perhaps it was indeed originally a spring feast to consecrate the young lambs and kids of every year, but after this it was for evermore a memorial of God's redeeming might and His loving care for His devotees.

14. Rescue at the Sea of Reeds

1. Then the King of Egypt was told¹ how the people fled; . . . so he made his chariot ready and took his people with him, . . . and he overtook them camping by the sea. . . . When Pharaoh drew near² the Israelites looked up and lo! the Egyptians were marching³ behind them, so they were terrified. . . . But Moses said to the people: "Do not fear; stand firm and see YAHWEH's rescue which He will show you today. For though you have seen the Egyptians today you will see them again no more for ever; YAHWEH will fight for you,

¹ Soncino edition says this was by officers who escorted Israel to supervise the sacrifice after three days; at Pihahiroth they showed it was not their intention to return.

² *lit*: brought near (his army).

³ The singular verb shows how they acted as one man.

and you have (only) to keep still. (Ex. 14 : 5-6, 9-10, 13-14)

2. Then the pillar of cloud moved away from their van and stood behind them;¹ . . . and YAHWEH drove the sea² back by a strong east wind all night and made the sea dry land; the sea was divided, and the Israelites went into the midst of the sea on dry ground, (Ex. 14 : 19, 21-22) they passed through the flood on foot. (Ps. 66 : 6) Then the sea returned to its strength when the morning appeared, and the Egyptians fled before it; but YAHWEH overthrew the Egyptians in the midst of the sea . . .—not so much as one of them survived.³ . . . Thus did YAHWEH save

¹ R says this was to darken the way for the Egyptians; it also protected the Israelite rear.

² Usually translated 'the Red Sea', this was certainly not what we call that today. The name '*yam sūph*' mean 'sea of reeds', *sūph* being apparently the papyrus reed (Copt : *jowf*; Eg : *jōufi*). At the entrance to Goshen is the freshwater reedy marsh of Lake Timsah, which may be meant, though some have imagined in those days an arm of the sea as far as Heroonpolis, of which history shows no record.

³ Rationalists suggest what happened was the east wind driving back the ebb-tide till the shallows were dry and made a path; then the tide returned and caught the Egyptians. A rather sudden and very high tide! Egyptian history tells nothing of this story, but it would not appeal to the boastful State annalist and would hardly appear on Egyptian monuments anywhere; this says nothing for or against its historicity. The body of Ramesse II incidentally lies in the Cairo Museum, not at the bottom of any sea.

Israel that day from the Egyptians, and Israel saw the Egyptians (lying) dead upon the seashore. (Ex. 14 : 27-28, 30)

3. Then Moses and the Israelites sang this song to YAHWEH: . . . "I will sing to YAHWEH, for He is uplifted high; horse and chariot He has flung into the sea!" (Ex. 15 : 1-2)

Explain it away rationally as you may, this wonderful deliverance impressed itself on Israel's consciousness as vividly and as deeply as the resurrection did on early Christendom. God thus 'bought' His people for His very own; for their sake He destroyed their oppressors, set them free from a worldly slavery, and brought them into a true covenantal relationship with Himself as Lord and Servants. He established His claim to them for all ages, a claim they were soon to ratify by public acceptance at Mt. Sinai (GY 19 : 3-4). Henceforth every Israelite became God's slave or devotee, and Israel herself became His chosen 'Servant' to testify for Him among the nations (GY 70-71). As Philo says (*Life of Moses*, 1 : 27) : Israel was chosen "that it might for ever offer up prayers for the whole universal race of mankind, in order to avert evil from them and to procure for them a share in blessings".

15. God Provides for Israel

1. Then Moses led Israel away from the Sea of Reeds, and they went out into the wilderness of Shur;¹ they walked three days

¹ This stretches east of the Suez Canal, says Peake; Etham.

in the wilderness and found no water.¹ Even when they came to Marah, they could not drink of the waters (there) for they were brackish—therefore was its name 'Marah'.² So the people grumbled at Moses, saying, "What are we to drink?" and he cried to YAHWEH. Then YAHWEH showed him a (piece of) wood³ which, when he had thrown it into the waters, the waters were made fresh. . . . Then they came to Elim,⁴ where there were twelve wells of water and seventy palmtrees, and they camped there beside the waters. (Ex. 15 : 22-25, 27)

2. Then said YAHWEH to Moses: "See, I will rain for you bread⁵ from heaven, and the people shall go out daily and gather a day's ration, . . . but on the sixth day they shall prepare what they bring in, and it shall be twice as much as they gather daily. . . . On

¹ LXX adds the two words "to drink" (*hōste piein*).

² The word *mārāh* means 'bitterness'.

³ 'Tree' is impossible; the same word *xulon* and *tsēn* means both. O-R suggests that a possible original charm recited with the act has been deleted by the revisers (Cf. 2 K. 2 : 19-22).

⁴ *lit*: 'Gods', evidently a sacred spot with its group of wells and shady trees. LXX: Aileim, identified perhaps with Wady Gharandel, 63 miles from Suez (EB). The twelve wells symbolise the tribes of Israel, and the seventy trees their Elders, says Philo.

⁵ *or*: food.

the seventh day . . . there shall be none." (Ex. 16 : 4-5, 26)

3. Now in the morning there was a deposit of dew all round the camp, and when the layer of dew had evaporated, lo, on the surface of the wilderness (was) a fine scale-like thing, tiny as hoar-frost, on the ground; . . . it was white like coriander seed, and its taste was like honey-wafers (Ex. 16 : 13-14, 31) (or) the taste of fresh oil.¹ (Num. 11 : 8) They gathered it every morning,² each man according to his appetite, (Ex. 16 : 21) and they ground it in mills or beat it in a (wooden) mortar, then they baked it in pans and made cakes of it. (Num. 11 : 8) But when the sun grew hot (on the ground) it melted. . . . Now when the Israelites saw it they said, "What

¹ Philo calls it "a very small and light grain like millet" (*Life of Moses*, 1 : 36). Peake tells us that "from the tamarisk tree falls a sugary whitish substance still called manna and eaten as a relish" (p. 181). This tamarisk tree is shady, with long feathery branches and tufts, tiny leaves, with spikes of pink blossom in the spring; it exudes a yellowish gum. The statement that manna came from heaven does not mean much more than 'from above'. This gum melts into the earth in sunlight, is of a dirty yellowish colour, aromatic, and tastes as sweet as honey; it consists largely of sugar, and at night appears white. A fresh supply comes nightly during June and July, the season it is noted here. EB suggests it may be an Eg. word *mennu*; Heb: *man*, whence the pun "Whence is it?"

² Because it would melt as the sun rose high.

is it?" for they did not know what it was. Then said Moses to them, "It is the bread YAHWEH has given you to eat." (Ex. 16: 21, 15)

4. Now it happened that some of the people went out on the seventh day (also) to gather (it), and they found none. So YAHWEH said to Moses: . . . "Look, because YAHWEH has given you the Sabbath,¹ that is why on the sixth day He gives you two days' bread; stay each one of you in his place, let no man go out of his place on the seventh day."² . . . Now the Israelites ate manna for forty years until they came . . . to the borders of the land of Canaan; (Ex. 16: 27-29, 35) man ate angels' food.³ (Ps. 78: 25)

Those who surrender to God's will, relying on His aid, can be safe from every fear and every want. For He provides His servant with all he needs, caring tenderly for him, leading him to the sweet refreshment

¹ The Sabbath rest was in some authorities to commemorate God's rest after Creation, but a weekly rest is necessary for man's health, physical as well as spiritual. This is no oppressive law, but as the Talmud says: "Through the love with which Thou, O Lord our God, lovest Thy people Israel, and the mercy which Thou hast shown to the children of Thy Covenant, Thou hast in love given us this great and holy Sabbath day" (R. Zadok in Tos. Ber. iii. 7). It is the highest festival in Judaism, a day of family joy and great peace.

² For this reason on the Sabbath man should not travel further abroad than 2000 cubits, the distance of the camp limits.

³ or: bread of the mighty (*lehem abbirim*).

of happiness and to the sustenance of strengthening food. When he, in perfect faith, renounces human providence and common sense, God arranges for the added necessity; the Sabbath rest is protected by a double gift upon the sixth day of the week. Help comes to man so long as he is in need of it.

16. The Lord is Holy

1. In the third month after the Israelites had left the land of Egypt, they came the same day¹ to the wilderness of Sinai, . . . and there Israel camped² before the mountain.³ (Ex. 19 : 1-2)

2. Now YAHWEH said to Moses: "Go to the people and keep them apart⁴ today and tomorrow, and let them wash their clothes and (so) get ready for the third day: YAHWEH will come down on the third day in the sight of all the people. Now you must fix bounds for the people on all sides,⁵ saying: 'Take

¹ Note their arrival exactly three months after starting out. This would make the season July, when the tamarisk is exuding its gum.

² The singular verb here shows unanimity of action. All Israel was united in the resolve to worship God there and to accept His Law.

³ As already said this may really be Horeb, where Elijah sought out his God YAHWEH.

⁴ *i.e.*, sanctify. They must abstain from sex contacts and other forms of ritual uncleanness.

⁵ *lit*: round about.

heed to yourselves not to go up on to the mountain or (even) touch the fringe of it; whosoever touches the mountain shall certainly be killed.¹ (Ex. 19 : 10-12) With **Moses Yahweh** will speak direct, even plainly and not in vague words,² and he shall see the (very) likeness of YAHWEH (Num. 12 : 8) **but you** cannot see My face, for no man shall see Me and live.' " (Ex. 33 : 20)

3. Then on the third morning there were thunders and lightnings, and a dense cloud on the mountain; . . . and Mount Sinai was altogether on smoke because YAHWEH had come down on it in fire, and the smoke of it went up like the smoke of a (lime-)kiln, while the whole mountain quaked fearfully.³ (Ex. 19 : 16, 18) The sight of YAHWEH's glory

¹ The mountain became 'tabu' because highly charged with 'magnetic' powers which would cause death to the unready; so too Uzzah was slain by touching the Ark (2 Sam. 6 : 7). There is nothing 'superstitious' in such ideas, save to the ignorant.

² *i.e.*, not in a vision or a dream, which might be incorrectly remembered, but face to face. This is why Philo calls Moses "the greatest and most perfect man who ever lived" (*Life of Moses*, 1 : 1), and the late editor of Deut. (34 : 10) calls him Israel's greatest Prophet.

³ It is rash to think, with some rationalists, that this is merely a picturesque account of a volcanic eruption. Also, what evidence is there of such volcanic activity anywhere near 'Sinai' since humanity appeared on earth? How eager we are to argue away the Scriptures with our childish ingenuities!

was like a devouring fire on the top of the mountain, (Ex. 24 : 17) and all the people who were in the camp trembled. (Ex. 19 : 16)

Now the Servant of God must try to be like God, and the purport of God's Law is righteousness.* His Servant is called out of the nations to be consecrated, made holy, to Him; and in order to hold up this ideal of holiness before Israel God has to impress a sense of His own fearful holiness, so that man approaches him only through the chosen mediator, His holy Prophet.

17. God Gives Israel the First Law

1. Then YAHWEH called Moses up to the top of the mountain,¹ and Moses went up (Ex. 19 : 20) into the midst of the cloud;² (Ex. 24 : 18) Moses spoke and God answered him by a Voice³ (Ex. 19 : 19) face to face, as a man speaks with his friend. (Ex. 33 : 11)

2. God spoke all these things, saying: "I am YAHWEH your God; . . . you shall have

* S. Schechter writes (p. 35): "The object of the whole Torah is that man should become a Torah himself, . . . Every manifestation of man should be a pure manifestation of God."

¹ Note the usual giving of the 'Law' on the top of a mountain, as in Mt. 5 : 1, and the Gnostic books.

² Dionysius speaks of God as in the midst of the mystical Cloud of Darkness, because inaccessible to the lower senses. "Before you can find God you must lose yourself," as said Baalshem Tob (Schechter, p. 37).

³ Philo says of this Voice that it was "commanding an invisible sound to be created in the air . . . attuned to perfect harmonies, . . . a rational soul filled with clearness and distinctness, which fashioned the air and stretched it out and changed it into a kind of flaming fire, and so sounded forth so loud and articulate a Voice

no other Gods¹ before Me; nor shall you make any carved image for yourself² . . . ; nor shall you take in vain the Name of YAHWEH your God³ . . . **but** remember the seventh day to keep it holy.⁴ . . . Honour your father and your mother.⁵ . . . You must not murder,⁶ nor commit adultery,⁷ nor

like a breath passing through a trumpet, so that those who were at a distance appeared to hear equally with those who were nearest to it" (*On the Ten Commandments*, 9). It is said to have been heard by all souls in the universe, living and dead and unborn, so that the chance to accept the Law was given equally to all.

¹ *i.e.*, alien gods, the gods of other nations, not to be worshipped in the (omnipresent) presence of YAHWEH.

² Yet images of carved wood or stone, covered with metal, were used commonly for YAHWEH even till the 7th century B.C., apparently without any sense of their impropriety.

³ The Name has all the powers of the Person, and must not be misused for perjury, needless swearing, blasphemy, magic or divination.

⁴ The memory is to be *all* the time, arranging the whole week so that the actual Sabbath may be left free for thoughts of God, even the day's food being prepared before the Friday sunset. Unless *some* time is consciously set apart for God, no time will be given to Him. Business, normal gainful work is to cease that day. Babylonia knew a five-day week; on the 7th, 14th, 21st and 28th days of the month the King might do no work; so also on the 19th (*i.e.* 49th day). Various early documents gave different reasons for the Sabbath; the real reason for this prehistoric ordinance may have been forgotten.

⁵ Because they are God's partners in creation, to be honoured like Him. Plato and Confucius, and the Egyptians, stressed this commandment too.

⁶ Refers to violent unauthorised 'killing', whether by the hand or by a slanderous tongue, assassinating the character.

⁷ Stressing the sacredness of the marriage tie in the interest of a stable society and forbidding all illicit sex-relationships.

steal,¹ nor bear false witness² . . . , nor covet your neighbour's house³ . . . nor anything that is **his**." (Ex. 20 : 1-8, 12-17)⁴

3. Then all the people . . . said to Moses : (Ex. 20 : 18-19) " You go near and hear all that YAHWEH our God may say ; (Deut. 5 : 27) (then) you speak to us and we will listen ;⁵ but do not let God speak to us lest we die. (Ex. 20 : 19) For this great fire will burn us up if we hear the Voice of YAHWEH our God any more !" (Deut. 5 : 25) But Moses said to the people : " Do not be afraid, for God has come (only) to test⁶ you, so that fear of Him may be before your faces and you may not sin." (Ex. 20 : 20)

4. Yet the people stood at a distance, while Moses drew near to the deep Darkness

¹ Stressing the sacredness of private property and forbidding all the deceitful winning of good opinion, all kidnapping of persons, etc.

² Forbidding slander, talebearing and untruthfulness, libel, and perjury.

³ Because the heart's desire leads to action, as with Ahab and Naboth's vineyard.

⁴ This whole 'Law' is called the Elohistic Law because to the critics it seems in some way associated with the Northern Kingdom. It is in the singular, because every command refers to each separate Israelite as much as to Israel as a whole unit.

⁵ Herein, S tells us, they promise to listen to all God's prophets who shall in future also bring God's word to them.

⁶ E reads thus, while R prefers 'to exalt', by letting them accept God's Law in spite of their dread of His might.

where God was. Then YAHWEH said to Moses: "Thus shall you tell the Israelites: ¹ . . . 'You must not make along with Me for yourselves gods of silver nor . . . golden gods.'² You shall make an altar of earth for Me, and beside that sacrifice your burnt-offerings and peace-offerings, your sheep and oxen; and if you make for Me a stone altar, you must not build it of cut stone, for if you lift up your tool (to work) on it you have polluted it.'³ In every place where I let My Name be uttered I will come to you and bless you.'"⁴ (Ex. 20 : 21-25*)

¹ This is called the Yahwistic Law, because it is specially associated with the Southern Kingdom, of Judah.

² R says that this prohibition exempted the golden cherubim in the Temple; perhaps also the brazen serpent was allowed, though it was later destroyed as an object of worship (2 K. 18 : 4). The bull at Bethel is thus condemned by this Law, though the serpent was perhaps carved and forbidden only by the 'Northern Law'; it was kept at Jerusalem in the south.

³ Hammering on a stone drove out the 'spirit', so it must not be allowed for holy stones like an altar; a simple altar on the plain earth was preferred in early times because even laymen could make such, and luxury leads to decadence.

⁴ A striking sentence, which it would be a pity to limit artificially to the Jerusalem and Shilo shrines; the word used is *every*—Heb: *bkāl-hanmāqōm ašer azkīr et-šmī ābo' ēle kha ūbērak-ikkā*. Wherever God may choose to act, there He might well be worshipped with sacrifices; the prohibition of all places save Jerusalem certainly seems to be later and with a political or cultual motive. T. 'Eduyoth deduces from this that God is present where even one person names Him in prayer.

* (slightly rearranged.)

The Law thus given to Israel is expressed in the singular imperative, for it applies to every single Israelite through all the ages. The entire nation, born and yet unborn, was mystically present at the foot of Sinai and took upon itself the gentle yoke of God's Law of Righteousness, thus fulfilling the first part of God's purpose in creation. His People were now called to the mission of a worldwide testimony, adopted as God's very 'Son' to demonstrate a filial obedience to Him before the world.

No unreasonable Law was this, but the innate word of conscience in every soul—to love and honour God and to respect the fellow-man. God must be recognised as the Giver of all we have, and worshipped in simple piety, so that He who is pure Spirit may abide with us; and Man must be treated with fairness and consideration. Further details of the Law are also given in GY 18, and 46-51.

It is said that if Israel had *not* accepted the Law on behalf of all mankind, the whole universe would have lapsed into chaos; Philo calls it rightly "the most beautiful support of the soul" (*On the Ten Commandments*, 14).

18. The Second Law

1. Further, YAHWEH said to Moses: . . .
 "You must make no molten gods for yourself."
 . . . All that opens the womb is Mine, and you
 must set aside the males of all your animals,

¹ This prohibition was stressed because of the 'molten calf' in Ex. 32:4. The melted metal was poured into cold water, and whatever shape it assumed was taken as the destined Form of the deity.

firstlings of bull and sheep. All the firstborn of your sons you must buy back¹ (from Me), but you must buy back the firstling of an ass² with a lamb, and if you do not redeem it³ you must break its neck.⁴ (Ex. 34 : 1, 17, 19-20)

2. "For six days you shall work, but you must rest on the seventh day, you must rest (even) in ploughing-time and in harvest."⁵ . . . Three times in the year all your males must appear before the God YAHWEH, God of Israel, . . . but none may appear before Me empty(-handed). . . . You must keep the Feast of Unleavened Bread;⁶ . . . but must not offer the blood of a sacrifice to Me with leaven,⁷ neither may the sacrifice of the Passover

¹ The ancient consecration of the firstborn, originally sacrificed to the Gods, but now mercifully allowed to be 'redeemed'.

² An animal unclean but very necessary for agricultural works.

³ The fixed value was five shekels.

⁴ With a hatchet used from behind, explains S.

⁵ When work in the field is most urgent. Note that this too is almost wholly a Law suited to farmers and their working hands.

⁶ or: the Passover, celebrated in the first month of the year, Nisan, about March-April. See notes on GY 13. It lasted from 15th to 22nd of the month, during which there might be no sacrifices or hard labour; on the second day the firstfruits of barley offering was made. Those who lived far from Jerusalem might go up to the Temple in the next month if necessary.

⁷ Because it corrupts anything associated with it (cf. GJ 55),

Feast be left for the morning ;¹ . . . nor may you broil a kid in its mother's milk.² . . . Also you must observe the Feast of Weeks,³ of the firstfruits of the wheat harvest, and the Feast of Ingathering at the turn of the year ;⁴ . . . the best of the firstfruits of your land you must bring to the House of YAHWEH your God." (Ex. 34 : 18-26)

3. YAHWEH said to Moses : " Write down⁵ these words, for after the tenour of these words have I made a Covenant with you and with

¹ Possibly preserving the memory of the haste in Egypt, or the need to consume it before the moon went down, a full moon.

² A curious prohibition, not satisfactorily explained anywhere ; it must preserve some ancient ' tabu ' now forgotten, and may be connected with the law preventing the killing of mother and child on one day (§ 48). Ras Shamra throws light on this. It was a pagan rite there to eat a kid boiled in its mother's milk. This is why meat and milk products may not be eaten at the same time by conforming Jews.

³ The Harvest Festival (*Šabu'ōt*), held seven weeks after the day following Passover, celebrates also the giving of the Law on Sinai. There was a new meal offering ; there could be no sacrifices or hard labour but it was a joyful assembly ; called also ' Pentecost '.

⁴ Called " The Feast of Tabernacles, or Tents," to commemorate the years of wandering. Held from 15th to 22nd Tishri ; assemblies and holidays on 1st and 8th days ; waving of palm-leaves, erection of booths ; drawing of water, and a procession by priests and Levites round the Temple court with torch and trumpets. The 7th day was the New Year ; taking 11-ft. palm branches they went seven times round chanting ; on the 9th one reading of Torah was ended and another begun. It came at the end of the vine-harvest, and all the people lived in booths in the streets or courtyards or on the roofs. At this time the grapes had to be protected from the beginning of the rains.

⁵ *or* : Write for yourself.

Israel." And he was there for forty days and forty nights with YAHWEH ; he neither ate bread nor drank water. So he¹ wrote the words of the Covenant on the tablets (of stone). (Ex. 34 : 27-28)

Material emblems of the all-holy God are forbidden because they turn the mind from spirit to matter and lower the Ideal. Idols insult the Lord, for how can the creature comprehend or portray his infinite Creator ? He must keep Him always in his mind, celebrating regularly His festivals as prescribed. The common criticism that this law, certainly according to the critics the most ancient, so largely agricultural in nature, cannot have been given to desert nomads, holds little weight. Long before entering Egypt and also while there, Israel lived on the land ; the years of wandering were but a brief incident in the middle of a long continued agricultural and pastoral life. The Law was also given in the quiet of the desert because during the hot confusion of a scattered conquest after entering Canaan there would be no opportunity to teach the united tribes before they began their new life among the Canaanitic farmers. Philo compares it to the preparing of a ship before it is launched on the sea.

¹ Some understand that God wrote, but the context implies Moses in this place.

CHAPTER FOUR

GOD'S COVENANT WITH ISRAEL

With the acceptance of this Law, Israel as a whole and in every part entered into the Covenant God made with Abraham, and became His chosen Servant. Obedience and loyalty would bring her every blessing; rejection and neglect the opposite. Offered this choice between good and evil, Israel freely chose to accept the Covenant and, taking on herself the shed blood of sacrifice, symbol of a dedicated life, she assumed the responsibility of serving God in any way He willed.

S points out that it was a Sevenfold Covenant she thus embraced: with 1. Noah (Gen. 9 : 1-17), 2. Abraham (Gen. 15 : 18), 3. Moses on Sinai (Ex. 24 : 6-8), 4. Moses on Moab plains (Deut. 29 : 1, 9), 5. Joshua (Josh. 24 : 25), 6. Jehoiada on crowning of Jehoash (2 K. 11 : 17), and 7. Josiah (2 K. 23 : 2-3). It was an eternal Covenant, never to be abrogated; but the painful side was as eternal as the blessed. The Covenant of Jer. 31 : 33 in GY 86 : 4 is not a *new* Covenant, but the old renewed and enlarged.

19. God Covenants with His People

1. Then YAHWEH spoke to Moses, saying : (Ex. 25 : 1) "See, I make a Covenant ;

(Ex. 34 : 10) now then, if you will really listen to My voice and keep My Covenant, then you shall be My own special treasure out of all the peoples—for all the earth is Mine.¹ Then shall you be for Me a kingdom of priests² and a holy nation, (Ex. 19 : 5-6) and I will take you to Myself as a people and be a God to you. . . . Then will I bring you into the land about which I swore³ to Abraham, Isaac and Jacob, and give it as a heritage to you. (Ex. 6 : 7-8) I will place My tabernacle among you and My soul shall not avoid⁴ you but I shall walk⁵ among you. (Lev. 26 : 11-12) If you obey willingly⁶ you shall eat the good (things) of the land, but if you refuse and revolt you shall eat the sword.⁷ (Isa. 1 : 19-20) (Then) will I set My face⁸ against you,

¹ So I have a right to select any part of it for special favour ; at the same time *every* nation has its own work allotted to it by God.

² *or* : a royal priesthood. They will live a holy life in God's service as an example to others.

³ *lit* : lifted up the hand—a gesture when making an oath and invoking heaven to witness.

⁴ *or* : reject, abhor.

⁵ *i.e.*, from place to place, wherever you may go.

⁶ *lit* : are willing and hear.

⁷ *i.e.*, be consumed by the sword. Cheyne : " You shall feed on husks ".

⁸ E understands ' turn My anger '.

and you shall be smitten before your foes ; those who hate you shall rule over you, and you shall flee when none pursues you. . . . Then will I punish you seven times over for your sins ; . . . I will scatter you among the nations,¹ . . . and your land shall be desolate, your cities be a waste.² (Lev. 26 : 17-18, 33)

2. "See, I am sending an Angel³ before you to keep you in the way and bring you into the place I have prepared. Take heed of him and obey his voice, . . . because My Name is in him.⁴ Now if you indeed obey his voice, and do all that I say, then I will be a foe to your foes, an opponent to your adversaries, (Ex. 23 : 20-22) My Presence⁵ shall go with you and I will give you rest. (Ex. 33 : 14) I will take sickness away from your midst, none shall miscarry or be barren in your land, and I

¹ A warning strikingly fulfilled through the ages ; so it is sure the promise of restoration will be equally fulfilled.

² or: ruin.

³ i.e., Joshua, who succeeded Moses in the leadership of Israel ; here is a hint that they would lose the grace of direct guidance (R. N.).

⁴ Therefore, also My Power and Personality. R says : " Whatever he does is done in My Name ".

⁵ i.e., the *Shechinah*, God's very Self, apparent as blinding Light.

will complete the number of your days. . . . And I will send before you hornets¹ which shall drive out the Horite,² the Canaanite and the Hittite³ in front of you; I will not expel them in one year, lest the land become desolate and wild beasts multiply against you; but I will drive them out gradually⁴ before you until you increase and occupy the land. Then will I fix your frontiers from the Sea of Reeds⁵ even to the Mediterranean,⁶ and from the desert to the river."⁷ (Ex. 23 : 25-26, 28-31)

3. Then Moses came and told the people all YAHWEH's words, . . . and all the people

¹ EB suggests a reading *tslātsēl* for *tsirtsah*, replacing with 'locusts'. Sayce suggests the uraeus, symbol of Egyptian Kings, who weakened the Canaanites before Israel entered; or it may be some tribe with a hornet as its 'totem'. JE points out that even a hornet's sting might prove fatal at times, but it may be a metaphor for panic or terror. N says the hornets would drive out those who hid in the cities, while E says it stands for some disease weakening the body. The word may be corrupt.

² or: Hivite. Probably 'Horite' is correct, for the 'Hurrians' were at the time a power in those lands along with the Hittites.

³ A people whose centre lay near modern Angora in Turkey; they treated with Egypt and Babylon on equal terms, and among their languages one was Aryan. They had settled also as far south as Palestine, and long contested the land with Egypt.

⁴ *lit*: by little and little. How carefully His love works!

⁵ *i.e.*, the branch in Edom (Jer. 49 : 21).

⁶ *lit*: Sea of the Philistines.

⁷ Probably the River of Egypt, or Nile; Euphrates does not fit geographical conditions.

replied with one voice and said, " Everything¹ which YAHWEH has said we will do ! " So Moses wrote out all YAHWEH's words ; then he rose up early in the morning and built an altar under the mountain with twelve pillars² according to the twelve tribes of Israel. And he sent the young men³ of the Israelites (there), who offered burnt-offerings and sacrificed peace-offerings of oxen⁴ to YAHWEH. Then Moses took half the blood and put it in basins, and half of the blood he splashed on the altar.⁵ Then he took the Book of the

¹ or : all the words.

² i.e., *matstsebah*, the 'standing-stones', such as were later forbidden because of idolatrous practices there. The word derives from *nātsaba*, to stand up, erect (cf. Ar : *nasibah*, gravestone, and *nas'b*, stone idol). At first perhaps a tombstone or boundary-stone (they may be the same thing in early days), then an altar or unit in a stone circle, as at Stonehenge. They were not phallic emblems, but usually represented a goddess rather ; some were decked with fillets and garments, and they were worshipped by stroking or anointing with oil or blood which flowed into a pit at their foot. The word was later often replaced with *eben*, stone, to suppress evidence of the older idolatry.

³ Note there is no hint that these were priests. All Israel stood before God at that moment as His priests being consecrated by Him to His service.

⁴ or : young calves. The blood was sprinkled round the altar, the fat and grains burned, the breast and right leg ' waved ' by the offerer, and the meat used for a sacrificial feast—in later times,

⁵ A blood covenant sealed in the blood of a third party ; God, one of the main parties, is represented by the Altar, whereon blood is also sprinkled as on the people.

Covenant¹ and read (it) in the hearing of the people, and they said, "All that YAHWEH has spoken we will do and be obedient!" (Ex. 24 : 3-7)

4. Then Moses took the blood (in the basins) and sprinkled it over the people, saying : "Behold the blood of the Covenant which YAHWEH has made with you, based on² all these words ! (Ex. 24 : 8) And now, Israel, what does YAHWEH your God demand of you but to revere YAHWEH your God, to walk in all His ways, and to love Him and serve³ (Him) with all your heart and with all your soul—to keep YAHWEH's commands and His laws which I today command you for your good ? (Deut. 10 : 12-13) For what great nation is there that has God so near to them as YAHWEH our God is whenever we call on Him?⁴ And what great nation is there that has laws and judgments so righteous as all this

¹ This 'Book' is generally understood to comprise Exodus 20 : 23-26 ; 22 : 18-31 ; 23 : 1-19, and possibly 21 : 12-17. It was clearly already complete when Moses took and read it, so cannot be the whole of the Law.

² *or* : in accordance with.

³ *or* : worship, as everywhere in the Bible ; the same word.

⁴ *or* : in all about which we call on Him.

Teaching¹ which I place before you today ? ”
(Deut. 4 : 7-8)

So long as Israel obeys God faithfully, as she now promises to do, so long as she clings to His feet and carries out His will as from time to time revealed by His Prophets—He will guard and guide her, give her the blessings of this earth, shower on her the consolation of His loving Presence, prosper her in all she undertakes. But if she turns away from Him in whom is all her good, how can she escape from frightful evil ? Sufferings and famine, misery and the sword, slavery and exile from the Holy Land she has defiled, will chase her pitilessly over the earth ; never will she know a moment's peace. Now the conditions are not impossibly hard ; Moses easily condenses them into a few simple and powerful sentences of great beauty, and urges them to be proud of having so wonderful a God to lead them, urging them to delight in the study of His holy Law.

20. Moses Warns the People

1. Moses further . . . said to them :
(Ex. 35 : 1) “YAHWEH² has not fixed His heart on you³ or chosen you because you were more in number than any (other) people, for you were the fewest of all the peoples ; but because YAHWEH has (always) loved you and

¹ Heb : *Tōrah* ; the word means more than ' Law ' ; all God's revelation to man throughout the ages.

² or : God.

³ or : love (*hesed*), which connotes an idea of faithfulness, fastened together, espoused with indissoluble bond.

would keep the oath which He swore to your fathers YAHWEH has brought you out with a mighty hand and redeemed you out of the house of slavery from the hand of Pharaoh, the King of Egypt. (Deut. 7 : 7-8) The mercy of YAHWEH rests from everlasting to everlasting¹ on those who fear Him . . . (and) keep His Covenant. (Ps. 103 : 17-18)

2. "But if . . . you will not listen to the voice of YAHWEH your God, . . . YAHWEH will scatter you among all the peoples from one end of the earth to the other. . . . And among these nations you shall find no repose,² nor shall there be rest for the sole of your foot; but YAHWEH shall give you there a trembling heart, failing of eyes,³ and sorrow of mind. Your life shall hang in doubt before you; day and night shall you be afraid and have no security of your life. (Deut. 28 : 15 64-66)

3. "But if from there you seek out YAHWEH your God, you shall find⁴ Him if (only) you seek Him with all your heart and

¹ LXX : from generation to generation.

² LXX : He will not give thee quiet.

³ i.e., waiting in vain for some relief.

⁴ Even without a Temple or cult-ritual God can be found (S).

all your soul in your distress, (Deut. 4 : 29) (for) He will always be mindful of His Covenant. (Ps. 111 : 5) Then will YAHWEH your God restore your fortunes¹ and have compassion on you; He will return and gather you from all the peoples . . . and . . . bring you into the land your fathers owned. Then you shall own it, and He will do good to you and multiply you more than your fathers. (Deut. 30 : 3, 5)

4. "For He has established a testimony² in Jacob and fixed a law in Israel, . . . that the coming generation may know them, even the children yet to be born, who shall arise and tell them to their children so that they may put their trust in God, and not forget God's (wonderful) deeds³ but keep His commandments. (Ps. 78 : 5-7) (Now) I call heaven and earth to witness before you (that) I have put life and death before you, the blessing and the curse. So choose life, that both you and posterity may live!" (Deut. 30 : 19)

¹ *lit*: turn your captivity. But this is *not* usually the meaning. LXX has : shall heal thy iniquities.

² *i.e.*, the Law bearing witness to God's will, even in exile.

³ S remarks that familiarity with history is a great means for arousing loyalty to God and to Israel, whatever be her agonies.

Not because of her virtues has God chosen Israel, but because of His own will; and that choice is for all eternity. Even if Israel fall away from her splendid destiny, even if she reject her God and seek the worthless idols of the world, even then, when she is plunged in the lonely misery of ruin, she has but to call sincerely to her only real Lover and He will hear her, raise her up again.

21. Hear, O Israel!

1. Hear, O Israel, YAHWEH our¹ God, YAHWEH is ONE²; and thou shalt love⁴ YAHWEH thy God with all thy heart⁵ and with all thy soul⁶ and with all thy strength.⁷ Now these things⁸ which I command thee today⁹ must be (always) in thy heart, and thou must

¹ S. He is now *our* Lord alone, but is soon to be accepted by all the world, for He *alone* is God (E).

² LXX: is One Lord.

³ This first sentence is so close to every Israelite, or Jew, that the words come to his lips almost inevitably at the moment of death—however sudden it be. They preface almost every prayer, and naturally are used by Jesus in his own summary of the Law (GJ 14: 1). From the first word the whole great Shema' Prayer is named: *šma' Yisra'el YHWH elohēnū YHWH eḥad*; the word YHWH is always pronounced 'Adonāi'.

⁴ Obedience is to be from love, as R says,

⁵ *or*: mind.

⁶ *or*: desire (E); ready even to sacrifice life for Him, add R and Sh.

⁷ *or*: powers, property, wealth.

⁸ *or*: words.

⁹ They are eternally fresh and new, never growing antiquated.

teach them clearly¹ to thy children and talk of them²—when thou art seated in thy house and when thou walkest along the road, when thou liest down and when thou risest up.³ Thou must further fasten them as a reminder upon thy forearm, and they shall be frontlets between thy eyes;⁴ also thou must write them on the door-posts of thy house and upon thy gates.⁵ (Deut. 6 : 4-9)

2. Then YAHWEH spoke to Moses saying : (Num. 5 : 1) " Now (this) shall happen if you listen carefully to⁶ My commands which I give you today, . . . that I will give you the rain of your land in its proper time, the winter⁷ rain and the spring⁸ rain, so that you may gather in your corn, your wine and your oil ;

¹ *lit* : impress sharply or carefully.

² Frequent repetition impresses the memory.

³ *i.e.*, for evening and morning prayer (R) ; at *all* times.

⁴ *i.e.*, phylacteries ; the Shema' is written on parchment and held in leather capsules on bands tied round the arm and the brow ; they are held as holy as the Torah, and the first day a Jewish boy is allowed to put them on is a great day in his life ; they are actually worn only while at prayer.

⁵ *i.e.*, the *mzūzah*, to remind all who enter and go out that God ever watches and guards the house.

⁶ *i.e.*, obey.

⁷ *lit* : first. It falls from November to December and, being heavy, breaks up the soil after the seed is sown.

⁸ *lit* : latter. It falls in March and April, and is a light gentle rain maturing the grain vitalised by the earlier showers.

I will also put grass in your fields for your cattle, so that you may (all) eat and be satisfied. (Only) look to yourselves that your heart be not misled¹ and you turn aside, serve other gods and worship them ; and YAHWEH's anger rage against you, and He close the heavens that there be no rain and the ground give not its fruit,² and you quickly perish off the good land that YAHWEH is giving you. So you must treasure these words of Mine in your heart and soul, . . . so that your days and your children's may be increased in the land YAHWEH swore to your fathers to give them, as the days of the heavens above the earth."³ (Deut. 11 : 13-21)

3. And YAHWEH spoke to Moses saying : "Speak to the Israelites, tell them to make fringes on the edges of their garments throughout their generations, and to put a blue thread in the tassel at each corner,⁴ . . . that when

¹ *or*: deceived. There is a danger to loyalty when one is prosperous (R).

² The failure of rains and crops is a sure sign of God's anger with a godless king or nation.

³ *i.e.*, so long as the skies themselves endure.

⁴ Knotted cord amulets, or tassels, with either two or four blue and white threads of wool twisted. The *tallit*, or prayer-shawl, is worn only during the morning-prayer and it is a token of God's love for Israel (Men. 43b). The blue recalls the heavens ; it was

you see it you may remember all YAHWEH's commands and do them, and not go about (after) your own heart and eyes, after which you are in the habit of straying, but remember and carry out all My commands and (so) be holy to your God. I am YAHWEH, your God who brought you out of the land of Egypt, to be your God; I YAHWEH am your God." (Num. 15 : 37-41)

Israel's happiness depends on being faithful to God and to His holy Law; so she must bear these always vividly in her mind, keeping God ever before her eyes. Thus she may grow to love Him dearly and obey Him out of that love and not from craven fear. Then will her life be joy and all her efforts crowned with rich success.

22. Israel Receives the Land

1. Moses said to the people: (Ex. 32 : 30) "Now YAHWEH your God is bringing you into a good and extensive ¹ land, a land of water-brooks ² (Deut. 8 : 7) which is the glory of all lands, (Ezek. 20 : 6) a land of wheat and

obtained from a snail in Zebulun (Meg. 6a). Peake suggests this may derive from the prehistoric wearing of a skin, with the four legs represented by the tassels.

¹ LXX adds these two words, apparently original.

² i.e., valleys which never run dry. They are not muddy pools or canals like those in Egypt.

barley, of vines and figtrees and pomegranates, a land of olivetrees and honey,¹ a land where you will eat bread in plenty;² in it you will lack nothing, (for it is) a land whose stones are basalt³ and from whose hills you may dig copper." (Deut. 8 : 8-9)

2. So **God** brought them to His holy frontier,⁴ to the mountain-land His right hand had won; He drove out the nations before them (Ps. 78 : 55-56) and slew mighty kings. (Ps. 136 : 18) Then He allotted them⁵ as a heritage,⁶ and made the tribes of Israel live in their tents. Yet they tried and vexed God the Most High,⁷ and did not keep His precepts: (Ps. 78 : 56-57) they did not destroy the peoples (of the land) as YAHWEH had bidden them, but mingled⁸ with the nations and learned their customs: So

¹ Not only necessities but luxuries are provided.

² *lit*: without scarcity.

³ *i.e.*, hard stones suitable for building, hard as iron.

⁴ *or*: land.

⁵ *i.e.*, the lands of the Canaanites.

⁶ *lit*: portion of inheritance.

⁷ Heb. *Elohīm* 'Elyōn, cf. Phœnician *Elioun*. It is a late name in Israelite usage.

⁸ *i.e.*, intermarried. This was later forbidden by Nehemiah.

they served their idols¹ (Ps. 106 : 34-36) on every high hill and under every shady tree ; (Jer. 2 : 20) they shed innocent blood, the blood of their sons and daughters whom they sacrificed to the idols of Canaan, and the land was polluted with blood. (Ps. 106 : 38) Thus they provoked Him with their 'High Places', and their carved images stirred Him to jealousy.² (Ps. 78 : 58) But they mocked God's messengers, ignored His words, and misused His Prophets.³ (2 Chr. 36 : 16)

3. God heard and was angry ; He utterly rejected Israel and forsook the tabernacle of Shilo,⁴ the tent He had made to dwell among men ; He handed over (the Ark of) His Strength⁵ to captivity and His Glory into

¹ or : demons (Moffatt) ; *i.e.*, false gods (*šedim*), in goatlike form.

² God will not share worship with others ; He alone or not at all.

³ LXX : sneered at His messengers, set His words at naught, and mocked His Prophets (*muktērizontes, exouthenountes, empaizontes*).

⁴ In Ephraim, captured by the Philistines when Samuel was a little boy (1 Sam. 4 : 22). The actual taking of the Shrine is not mentioned in our text, but implied by what is narrated (cf. 1 Sam. 7 : 1 ; Jer. 7 : 12-14).

⁵ Called "the Ark of YAHWEH the God of Hosts who is enthroned upon the Cherubim", or "the Ark of the Covenant of YAHWEH". A simple wooden box easily carried but too sacred to be touched without authority ; it perhaps held a secret symbol of YAHWEH and the Tablets of the Law written by His

the enemy's hand. He also gave His people over to the sword and was angry with ¹ His inheritance; fire devoured their young men, and their virgins had no marriage song; ² their priests fell by the sword, ³ and their widows made no mourning. ⁴ (Ps. 78 : 59-64)

4. However when He heard their crying He considered their distress, and He remembered for them His Covenant. (Ps. 106 : 44-45) Then YAHWEH awoke like one who had slept, like a warrior rousing himself from wine, ⁵ and He smote His opponents backward, He put on them a lasting disgrace. . . . He chose the tribe of Judah, the Mount of Zion which He loved, and built His Sanctuary like the heights ⁶ (and) like the earth which He has established for ever; He also chose David

own hand. It disappears from history, perhaps during the raid by Sheshonq of Egypt in B.C. 928, or in B.C. 785 under Joash; an Ark of some kind may have survived till the fall of Jerusalem in B.C. 586.

¹ or : disdained (LXX), (*hubereide*).

² Because the young men, their grooms, were slain in war.

³ As when Saul butchered the priests at Nob who helped David (1 Sam. 22 : 18), and Hophni and Phinehas fell in 1 Sam. 4 : 11.

⁴ LXX : no lament was made for their widows.

⁵ LXX : heated by wine, *i.e.*, a drunken slumber. One rises full of energy and fury.

⁶ LXX : unicorns. Moffatt reads : 'Hermon', a huge mountain in Lebanon.

His servant and . . . brought him to shepherd¹
His people Jacob and Israel His inheritance.
(Ps. 78 : 65-66, 68-71)

That link can never now be broken, for God is the Changeless One; only it may bring joy or woe to the human partner according as she behaves. And so it was, through the long centuries; while Israel was a true devotee to God He blessed her abundantly, but when she forgot Him or turned to her own worldly devices she fell into great trouble, until repentance came and God could restore her to His favour.

The Holy Land, promised to Abraham long before, was put in the hands of Israel shortly after Moses died. The people of the land were easily conquered, so long as Israel obeyed God's Law, but when they were lured aside to worship the ancient deities of the land, its 'Ba'alim', the tide of war flowed back, and from time to time the colonists were subdued to some foreign yoke. Yet their Lover would not altogether give them up; He remembered their ready adventuring for His sake into the fearful deserts, and rose, overthrew their enemies, and set up for them: the protective throne of David, the ideal Shepherd-King.

CHAPTER FIVE

GOD

Not only is God the omnipotent Creator and the King of the whole universe, but also the all-generous Provider of good things, the Guardian and pitiful Judge of all His creatures. Infinitely vast, the universe cannot avail to hold Him, nor can there be any place where He is not—where then the ghastly 'hell' invented by neurotic world-fleers in an age of decadence? Evil may seem to triumph for a while, yet its power is illusory, for God is always on the throne and works out His eternal purpose even through man's very perversity and foolishness. His endless patience in time brings the tiniest seed to luscious fruitfulness in a vast and shady tree covered with all sweet things.

23. The Glorious Creator

1. Is anything too hard ¹ for YAHWEH, (Gen. 18 : 14) the God of the spirits of all flesh? (Num. 27 : 16) In **His** hand is the soul of every living thing and the breath ² of all mankind; (Job 12 : 10) who removes ³ the

¹ *or*: too hidden.

² *or*: spirit.

³ **LXX**: who wears out.

mountains, and (men) do not know it¹ when He overturns them in His anger; who shakes the earth out of its place and its supports tremble;² who orders the sun and it does not rise, and seals up the stars (in their store-houses)³; who alone spreads out the heavens (Job 9: 5-8) like a curtain (Ps. 104: 2) and tramples on the billows of the sea; . . . who does great things past finding out⁴ (Job 9: 8, 10) and reveals secrets (Dan 2: 28) and unnumbered marvels. (Job 9: 10)

2. He has arched the North over a void and hung the earth on nothingness;⁵ He binds up the waters in His rainclouds and the cloud is not rent under them. (Job 26: 7-8) He made darkness His hiding-place, . . . and deep gloom is under His feet;⁶ (Ps. 18: 11, 9) by His breath the skies are (made) serene,⁷

¹ Syr: He knows it not; *i.e.*, without effort; it is nothing to Him.

² *i.e.*, in an earthquake.

³ An idea developed in 1 Eno. and the Apocryphon of John.

⁴ *i.e.*, imperceptible, or incomprehensible.

⁵ A clear indication of the astronomical knowledge of the writer, that earth is floating in space and not sitting on (literal) pillars.

⁶ Cf. the thought in GY 17: 1, 4. God can only be reached by penetrating this dense 'cloud of darkness' or self-oblivion, as the mystics say.

⁷ He blows, and the clouds are scattered; the inspiration of His spirit drives away all mental gloom and establishes peace and joy.

His hand has pierced the crooked¹ serpent; (Job 26 : 13) who lays the beams of His upper rooms in the waters, who makes the clouds His chariot and walks upon the wings of the wind ! (Ps. 104 : 3)

3. Can you with Him beat out the sky strong as a molten mirror?² (Job 37 : 18) For the earth's pillars are YAHWEH'S, and it is He who has set the world on them. (1 Sam. 2 : 8) On what were its foundations³ fastened ? Or who laid the cornerstone of them, when the morning stars sang together and all God's sons⁴ shouted for joy ? (Job 38 : 6-7)

4. The heavens proclaim the glory of God, and the vault (of the sky) shows His handiwork ; day pours out speech to day, and night to night reveals (its) knowledge. There is no

¹ or : slant, swift. The reference is to the mythical Dragon of Chaos overthrown by the Creator in Babylonian legend. LXX has : *kleithra de ouranou dedoikasin auton ; prostagmati de ethanatōse drakonta apostatēn* ; i.e., the ' apostate dragon ', revolting and warring against God. Some may understand this to refer to the ' Milky Way ' curling across the night sky. Eclipses are caused by a serpent swallowing the sun ; God's light drives away the serpent and restores the sunlight.

² The cloudless noon sky looks like burnished copper.

³ lit : sockets, Cf. GGS 60 : 1, 62 : 1.

⁴ i.e., the bright angels, perhaps the stars. This refers to an old Babylonian cosmic myth of the seven ministering angels—perhaps the Ameshaspentas of Zarathushtra. The stars are older than our world.

(actual) speech, there are no words, yet their message has gone out through all the earth and their words to the end of the world.¹ (Ps. 19 : 1-4)

5. O YAHWEH, God of Hosts, who is a mighty one like Thee, (Ps. 89 : 8) who has cleft a channel for the water-flood² or a way for the thunder's lightning, to make it rain on a manless land,³ . . . to satisfy the desolate and waste (ground), and to make the bud of the tender grass sprout forth? (Job 38 : 25-27) Thou dost soften **the soil** with showers and bless the growth thereof; . . . the pastures are clothed with flocks,⁴ the valleys also are covered over with corn; they shout for joy and also sing. (Ps. 65 : 10, 13) It is Thou who rulest the sea's proud swell, when the waves of it arise Thou stillest them; Thou hast crushed Rahab⁵ as one that is slain, and

¹ Nature itself silently proclaims the glory of God.

² *i.e.*, the vast store of water above the sky—the upper Deep. LXX: "Thou hast prepared a path for violent rain and a way for the thunders."

³ God takes care even of the deserts, and is not interested solely in man and his needs.

⁴ Their white fleeces seem to form a robe on the ground, says S.

⁵ The 'arrogant' sea-monster, known to Babylon as 'Tiamat', the Deep, and later used as a synonym for Egypt. This monster was slain and out of her skin, bones, organs, etc., was made the world (*cf.* GPM 5 : 1).

scattered Thy foes with the arm of Thy might.
(Ps. 89 : 9-10)

6. O YAHWEH, (Ps. 89 : 5) when I see Thy heavens, the work of Thy fingers, the moon and the stars Thou hast established (there)—what is Man¹ that Thou art mindful of him, and the son of Adam that Thou thinkest of him? Yet Thou hast made him little less than God² and crowned him with glory and honour; Thou hast made him rule over the works of Thy hands, Thou hast put everything under his feet! (Ps. 8 : 3-6) Heaven's host worships Thee, (Neh. 9 : 6) O YAHWEH our Lord; how glorious is Thy Name in all the earth! (Ps. 8 : 9)

We see the poet through his poems, contact the composer through his symphony, perceive the Creator in the glory of His creation. Looking into the boundless vastness of the clear midnight sky, into the delicate traceries of the diatom, the awful splendour of the thunderstorm, the sweet trilling of a tiny bird, the lovely smile on the face of a little child, the perpetual power of the surging seas—we glimpse for one moment the glory of Him who fashioned and governs all of these. Yet what human mind can really grasp the whole of the wonders of this little globe of ours? And who can

¹ Heb : *enosh*, i.e., a mortal being.

² or : the gods, the angels (*elohim*), possibly an early survival of polytheistic ideas. GOD is supreme, but under Him there are the 'gods', who are nothing as compared to Him,

imagine the glories of the great family of island-universes, the vast nebulae which to our eyes seem tiny specks of light? The very amoeba lives its life according to His will, the deathless mountains and the swinging stars obey the plan of His all-knowing Mind. No petty tribal deity is this God taught by Jewry, as the ignorant and prejudiced aver, but the eternal Infinite beyond all thought, whose Name is Holiness, and who yet loves His frail and futile creature, Man. Wonder of wonders indeed, this matchless condescension of His!

24. The Giver of All

1. YAHWEH is good to all who wait for Him,¹ and His tender mercies are over all His works.² O YAHWEH, all Thy works shall thank Thee, and Thy saints shall bless Thee; they shall speak of the glory of Thy kingship and talk of Thy majesty,³ to make known His mighty acts to the sons of men and the brilliant glory of His kingdom. . . . The eyes of all wait for Thee and Thou givest them their food at the proper time; Thou openest Thy hand and satisfiest every living thing with (its) desire. (Ps. 145 : 9-12, 15-16)

2. O holy ones of His, revere YAHWEH, for there is no want to those who revere Him!

¹ This important clause, found in LXX, seems to be original.

² Cheyne reads: 'all who take refuge in Him'. From this verse AZ 4 b deduces that it is improper to punish or take revenge.

³ or: might, power. LXX: Thy power and the glorious majesty of Thy kingdom.

Young lions lack and suffer hunger,¹ but those who seek YAHWEH do not go without any good thing;² (Ps. 34 : 9-10) YAHWEH is near to all who call on Him . . . in truth. (Ps. 145 : 18)

Those who look to God find all they need, for so perfectly has He organised the universe that nothing fails His devotees. This is the one condition—a relationship of loving trust and dependance. If man still thinks he can stand alone, he is allowed to face the vastness unassisted and alone, so that he may gain in moral strength and courage till he is brave enough to surrender. If like a helpless kitten or a tiny child he prefers to lie trustingly upon the 'everlasting arms', they never fail him; there he finds security and happiness and peace.

25. Himself Needs Nothing

1. Thus says YAHWEH: . . . "I am YAHWEH and (there is) no other; beside Me there is no God; . . . I form the light and create darkness,³ I make prosperity⁴ and create calamity⁵—I YAHWEH make all these

¹ LXX: The rich have become poor and hungry (*plousioi eptōkheusan*).

² *lit*: want no good thing.

³ LXX: I am He who prepared Light and formed Darkness.

⁴ *or*: peace (*šālōm*).

⁵ *or*: misfortune; the word does not mean moral evil. Heb: *yōtsēr ōr ūbōrē' ḥašēk' oseh šālōm ūbōrē' rā'*. Moffatt reads: 'I bring joy and sorrow'. It is a complete and bold monotheism.

(things)! (Isa. 45 : 1, 5, 7) The heavens are My throne and the earth My footstool; where is the¹ House you would build for Me, and where the place for My rest? For all these things My (own) hand has made! (Isa. 66 : 1-2) If I were hungry I would not tell you, for the (whole) world is Mine and the fullness of it; am I to eat² the flesh of bulls or drink the blood of goats? (Ps. 50 : 12-13)

2. "Yet I will take note of this man, of the poor and contrite spirit, who trembles³ at My word. (Isa. 66 : 2) (So) offer to God the (sacrifice of) gratitude⁴ and pay your vows to the Most High and call upon Me in the day of trouble; I will save you and (then) you shall honour Me." (Ps. 50 : 14-15)

He alone is good, and only He alone can give who owns all. There is nothing anywhere that is not already in His hands that we may give it to Him, for all is already His (cf. GH 24 : 1). Foolish then is the thought that we can sacrifice to Him, for "We give

¹ LXX: What sort of. S points out that the Temple was not viewed as the abode of God, but as Israel's religious centre and a symbol of the Covenant.

² or: Do I eat . . .

³ *i.e.*, is eager to show devoted obedience.

⁴ Grateful for His love. The heart, says S, is the highest kind of sacrifice, shown as in earnest prayer which wins an answer and so deepens the gratitude and enables more sincere prayer. This honours God.

Thee but Thine own, whate'er the gift may be". Yet one thing we have, His gift to us—our life and soul. To give this back to Him, weak and sin-stained though it be, is our only real joy; and this He graciously deigns to accept from us, as a mother accepts from her child the trinket bought with her own money.

26. The Great Protector

1. So then look to¹ YAHWEH and serve² Him in sincerity³ and truth; (Josh. 24 : 14) be strong and brave, do not fear or doubt; for YAHWEH your God is with you wherever you may go. (Josh. 1 : 9) The eternal God is a home,⁴ and underneath (you are) the everlasting arms; (Deut. 33 : 27) for He will give His angels charge over you⁵ to look after you in all your ways, (and) they shall carry you on (their) hands lest you dash your foot upon a stone. (Ps. 91 : 11-12)

¹ or: revere, fear. It really means to keep always in mind.

² or: worship.

³ or: wholeness; Heb: *tāmīm*.

⁴ or: dwelling-place. LXX reads: "And God's rule shall protect you and (that) under the strength of the everlasting arm" (*kai skepasei se Theou arkhē kai hupo iskhun brakhionōn aenaōn*) Peake reads: "Above is the God of olden time".

⁵ or: He will entrust you to His angels. The Talmud tells us of two guardian angels through life who witness to each man's conduct at the Judgment after death.

2. God is our refuge and strength, a very present help in trouble¹; therefore we will not fear (even) in the swaying² of the earth and in the fall of the mountains into the heart of the seas, though the waters thereof roar and foam and the mountains shake at the swelling thereof. (Ps. 46 : 1-3) YAHWEH will also be a sure retreat for the oppressed, a high tower in times of trouble;³ (Ps. 9 : 9) He will keep the feet of His lovers,⁴ while the wicked shall be silent in darkness, for man does not prevail by his (own) strength.⁵ (1 Sam. 2 : 9) He saves the distressed by his (very) distress and opens their ear by suffering.⁶ (Job 36 : 15)

3. O YAHWEH, Thou art a Shield⁷ around me, my Glory and the Lifter of my head; . . .

¹ LXX: a help in the troubles which have come heavily on us.

² or: changing. Even as the Advaitin can feel no fear if the whole world dissolve or vanish before his eyes; the spirit is eternal.

³ LXX: a refuge for the poor, a seasonable help in affliction.

⁴ or: saints (*ḥasidāyu*), those who show love for God in their life.

⁵ LXX: "granting his petition to him who prays, and He blesses the years of the righteous, for by strength a man cannot prevail".

⁶ Heb: *yhallēts 'anī b'ānyō*. One of the great values of suffering is that it may open the eyes to truth and so bring about its own cure. or: tribulation, adversity, poverty.

⁷ Cf. GY 5 : 3.

I lie down and sleep, (then) I awake because YAHWEH raises me up.¹ (Ps. 3 : 3, 5) In peace will I both² lie down and sleep, for Thou YAHWEH alone makest me dwell in safety. (Ps. 4 : 8)

What strength in the knowledge that He, the Tower of all strength, the Ocean of kindness, is always at our side ! Where is there room for fear or doubt ? How can troubles shake or frighten us ? What if the earth itself be dissolved in the fire released by hydrogen bombs—still we know that He is with us and no harm can touch us, no spark even singe the border of our clothes ! And even if pain or loss should come, that too is joyful gain, for through the very sorrow comes a new wisdom and strength to illumine all the paths of life. In His security we can dare all, endure all, welcome all that comes.

27. Is both Merciful and Just

1. O YAHWEH, God of Israel, there is no God like Thee in the heavens above or on the earth beneath, keeping the Covenant and love³ for Thy servants⁴ walking before Thee with all their heart ! (1 K. 8 : 23) Too pure

¹ *or* : sustains me.

² *lit* : together ; *i.e.*, I sleep as soon as I lie down, because I have no anxiety. A close parallel is found in GGS 40 : 1.

³ *or* : mercy (*hes'ed*).

⁴ *or* : worshippers.

of eyes to behold evil, (Hab. 1 : 13) Thou dost try¹ the heart and take pleasure in righteousness ! (1 Chr. 29 : 17)

2. YAHWEH is patient² and great in power, and He will not clear the guilty ; (Nah. 1 : 3) morning by morning He brings His justice to light, it never fails.³ (Zeph. 3 : 5) (Yet) just as a father has compassion on his children, so has YAHWEH compassion on⁴ those who look to Him, for He knows our frame,⁵ remembers that we are (only) dust. (Ps. 103 : 13-14)

Protecting the devotee implies the chastisement of sin, the purging out of evil. God could not be good and at the same time condone evil. Patient and long suffering He may be, He gives the sinner countless chances to amend his way ; yet at last His laws must act if continually defied. Were wrong to have no unpleasant results, how could a child learn what is right ? So it is His very love, His very protectiveness which forces Him

¹ or : search. We cannot hide anything from Him ; " All things are naked in His sight " (1 Eno. 9 : 5).

² or : longsuffering, self-controlled ; one of God's thirteen qualities in Num. 14 : 18 and Ex. 34 : 6.

³ His intervention against injustice is certain in time and can be identified by its overwhelming power and effectiveness.

⁴ or : pities.

⁵ or : formation (Gen. 2 : 7) (*yitsrēnū*). The *yetser ha-rā'*, or evil impulse, " lies at the hearts's door like a fly " (Ber. 61a), and is inborn, while the *yetser hat-tōb*, good impulse, comes only at 13, aided by the Torah, which enables us to overcome. " Why was it given to us ? Only that we may receive reward for conquering it," says the Talmud.

at times to chasten His erring children. Through suffering comes understanding, through calamity amendment and restoration. So Yaari cries in a sort of ecstasy, "Beloved affliction!", and he who can say this with a heart twisted by agony has learned the deepest secrets earth can teach. Yet God does not overstrain His creature; He tempers the cold wind to his weakness and his need. It is only the strong who are called upon to carry the really heavy burdens.

28. The Omnipresent God

1. Can you find out the immensity of God? Can you reach the limits of the Almighty?¹ As high as Heaven—what can you do? Deeper than Sheol²—what can you know? The measure of Him is longer than the earth and wider than the sea! (Job 11 : 7-9) Yet His eyes are (always) on the ways of a man and He sees all his goings; (Job 34 : 21) YAHWEH searches all hearts and

¹ It is the same challenge as Guru Nanak gives in his *Japji*; cf. also GPM 94 : 1. LXX : "Canst thou find out the Lord's traces? Or hast thou come to the end of what the Almighty has made?"

² The underworld, a dreary place filled with dust and gloom, with a palace for its ruler, seven gates, and a stream of water through the midst of it. The word may connect with Ass : *ṣu'alu*, a place of enquiry or *ṣā'ilu*, priest; Ar. *sā'ala*, ask; i.e., where one seeks an oracle. The Babylonians called it the land without return (*irsit lā tūri*); here the ancient rebel giants were hurled and rule; "Into Sheol will they go and into the place of condemnation will they descend" (Jub. 7 : 29). Cf. the references in GY 31 : 3-4.

understands all the imaginations of the mind.
(1 Chr. 28 : 9)

2. O God of Israel, . . . see, the heaven and Heaven of heavens cannot contain Thee, (1 K. 8 : 26-27) for a thousand years are in Thy sight like yesterday¹ when it is gone and a watch in the night! (Ps. 90 : 4) Where shall I go (to escape) from Thy spirit,² and where shall I flee from Thy presence?³ If I go up into heaven, Thou art there; if I make Sheol my couch, lo, there (too) art Thou! If I lift up the wings of the morning,⁴ if I dwell in the utmost parts of the sea,⁵ even there will Thy hand lead,⁶ and Thy right hand will hold me! And if I say, "Let only the darkness enshroud me and the light round me be night", even the darkness does not obscure from Thee, but night shines (to Thee) like day—as the darkness is, so is the light!⁷ (Ps. 139 : 7-12)

¹ So the world lasts for six days, 6000 years, the seventh being the 1000 years Sabbatic rest of the Messiah.

² God's 'spirit' is God as active in the world. cf. GY 1 : 1.

³ *lit* : face. His Presence pervades the whole universe.

⁴ LXX : towards the dawn. The goddess of dawn rises from the sea.

⁵ *i.e.*, the Western Ocean, or Mediterranean.

⁶ *or* : grasp.

⁷ LXX : "Even the night was light in my luxury (*trophēi*), but night will be light as day; as its darkness so shall its light (be)."

Infinite is He indeed, whose very creation seems to have no end in time or in extent. Yet, being everywhere, He dwells in the tiny heart of His creature Man, and is aware of its every throb and yearning. How can there be anything apart from Him? How can we, threading in our space-ships the unimaginable deeps of interstellar space, ever go where He is not, watching our very thought, controlling the forces that our actions set in play? Let us not try to put God out of His universe; it could not exist apart from Him. We may conquer physical conditions and go to Mizar, Sirius or Alcyone; we may enter worlds where life takes forms utterly unlike those we know down here; yet we shall still be in His Kingdom, subject to the eternal laws of His all-embracing Wisdom. Is the universe friendly? Nay rather ask is it not identical with us, being equally the creation of our wise, loving and almighty King!

29. The King of the World

1. Praise YAHWEH, all you nations, laud Him, all the peoples; for His love¹ has prevailed over us² and the truth of YAHWEH (lasts) for ever. (Ps. 117) Declare His glory among the nations, His wonderful deeds in all the peoples! (Ps. 96 : 3)

2. For God is the King of all the earth, . . . God has become King over (the) nations, God has sat upon His holy throne.³

¹ or : faithfulness (*hasdū*).

² For our sake God's love has conquered His justice.

³ LXX : on the throne of His holiness.

(Ps. 47 : 7-8) YAHWEH reigns,¹ let the peoples tremble (with awe); He is throned upon the cherubim,² let the earth quake. YAHWEH is great in Zion,³ and high is He above all the peoples. (Ps. 99 : 1-2) Holy and awful⁴ is His Name! (Ps. 111 : 9) Honour and Majesty (stand) before Him, Strength and Beauty (are) in His Sanctuary!⁵ (Ps. 96 : 6) He takes away the wit of the chiefs of the earth's people and sets them wandering in a pathless confusion; they grope in the dark without a light, He makes them stagger like a drunken man. . . . He increases the nations and (then) destroys them; He makes the nations spread and (then) leads them off (to exile).⁶ (Job 12 : 23-25)

¹ S. reads : has become King.

² Spirits of the tempest, who sleeplessly carry the Throne; they are also fiery guardians of Paradise, driving away the proud and unworthy and protecting God's Mount or Garden from defilement. They were imagined as like the Hittite griffin, mingled lion and eagle, with their wings enfolding the Ark of the Covenant.

³ The Temple hill at Jerusalem on the southern part of the eastern rise of the city; the name derives from *tsyn*, 'protect'. Israel the devotee is pictured as the centre of God's universal rule.

⁴ His purpose is holy, His power terrible.

⁵ These four Divine Qualities stand before Him, symbolised by the four-sided Ark of His Covenant.

⁶ Cf. the frequent metaphor in Qur'ān, e.g., GI 17 : 4. Men cannot without His blessing follow a definite policy but waver to and fro.

3. (There are) many plans in a man's heart, but it is YAHWEH's will that shall stand; (Prov. 19 : 21) the lot is thrown in the lap, but the whole disposing of it is YAHWEH's!¹ (Prov. 16 : 33) O worship YAHWEH in holy adornment,² tremble before Him, all the earth; (Ps. 96 : 9) Holy is He! (Ps. 99 : 5)

Before such unimaginable glory as His, what can we do but fall down and adore in awestruck silence? And then what words can come to the thrilling lips but almost incoherent cries of rapturous worship? Jubilation sweeps away the soul in a bounding song of joy, in soaring aspirations of wonder and adoration. Glory, glory, glory to the adorable King and Maker of the All! Holy, holy, holy be His sweet Name throughout unending ages! For it is He who rules in all, His plan that manifests in all, His perfect love that is the motive power in all. And He is *our* God, joined for ever with us in the indissoluble bonds of a marriage tie, a Covenant eternity itself can never break! What then can we fear?

¹ Originally only the priest used to cast lots as a mode of consulting God's will; later it became a common practice. Cf. GP 5 : 2, an exact parallel: "The disposal of souls is with God. . . it is what God ordains takes place."

² LXX: in His holy court (*en aulēi hagiāi autou*); Peake: "in holy array"; but he suggests amendment to "on the holy mountains".

CHAPTER SIX

HUMAN LIFE

What a contrast when we turn from God to man ! How trivial seems his ephemeral life, a mere flickering of eyelids ! From the unknown he suddenly appears on this dancing mote the earth, plays a moment on its stage, and vanishes again into the unknown. And who notices the one who is gone, who remembers him for more than a moment like that of his life on earth ? He flies back into oblivion like a shadow merged in sunset darkness ; and who among men can tell of his conditions then ? Who can come again after death to tell us of his discarnate experience ? *

This little life on earth, what is it then ? A flash of suffering, of disappointment, futile effort, oppression from the cruel and wicked. Yet that life is the tiny seed of great good, and by its means God purifies, strengthens and ennobles the soul for His own purposes. Suffering there is indeed—born of hostile physical environment or of the unsympathy of human neighbours ; yet there is delightfulness as well—the sweet joys of family, the rich companionship of a noble wife, the plenteous pleasures of a growing bevy of sons and daughters.

* Such a return does, in fact, seem to have frequently occurred, hard as it is to *prove* it in any specific case. But the knowledge of after-death conditions had to be withheld from Israel because the people were already far too eager to meddle with necromancy—which is a very unhealthy influence for those called to a mission in *this* life.

Love makes precious life's brief hours and fills them with undying values. Tact and righteousness, self-control and moderation, a kindly heart, and governed tongue—these do much to smoothe the road we have to travel on through life.

30. The Briefness of Life

Man¹ born of a woman² (is) of few days and full of trouble,³ he comes out like a flower and fades—(Job 14 : 1-2) the wind⁴ passes over it and it is gone, and its place knows it no more. (Ps. 106 : 16) Man,⁵ a (mere) worm, (Job 25 : 6) also flies like a shadow and does not remain. (Job 14 : 2) O God, (Ps. 63 : 1) Thou dost sweep them away as with a freshet⁶ while asleep;⁷ . . . like grass which springs up, it flourishes and grows in the morning (Ps. 90 : 5-6) in the meadow; (Ps. 103 : 15) in the evening it is cut down⁸ and withers

¹ Heb : *ādām*.

² LXX : full of wrath (*orgēs*).

³ S. prefers : born of a putrefying drop (*cf.* PA 3 : 1 and GI 14 : 2).

⁴ The dry east wind from the desert in summer destroys vegetation.

⁵ Heb : *enōš*, a mortal being.

⁶ As a sudden storm raises freshets in the dry valleys and sweeps away a hut or tent.

⁷ *lit* : while they are asleep.

⁸ *or* : falls down, withers, droops.

away. (Ps. 90 : 6) Our days are like a shadow on the earth ; (1 Chr. 29 : 15) (one) generation passes away and (another) generation comes ; . . . all is futility ! ¹ (Ecc. 1 : 4, 2)

The life of man is swift and fleeting ; he who thinks that he can control its span is lost in a moment, and who can tell how long he has to live upon the earth ? This is why every moment should be given to the study of God's ' Law ', for in it He reveals the nature of that Eternal wherein alone we may eternally abide.

31. Death

1. Now my days . . . have passed away like swift skiffs,² like an eagle swooping on (its) prey. (Job 9 : 25-26) In the day when the keepers of the house shall tremble³ and the strong men⁴ bow themselves, the grinders

¹ *or* : Everything is vain.

² Time runs on like a light craft of papyrus reeds on the Nile. LXX : " like a post (horse) . . . or again, is there a trace of (the) path (left) by ships ? or is there one of the flying eagle as it seeks prey ? "

³ *i.e.*, servants, or arms. The whole of this beautiful and elaborate metaphor is interpreted in two ways : the decay of man's powers and limbs, and the effects of a gathering storm with dark clouds. The former is more usual and is supported by Shab. 152 a : " The mountain is snow, it is surrounded by ice, the dog does not bark, and the grinders do not grind "—a specific description of old age. We may compare this passage with GP 1 : 1, etc.

⁴ *i.e.*, legs, or watchmen. Moffatt reads : upholders. The legs become unable to support the weight of the body, while the arms tremble.

cease (work) because they are few,¹ and those who look out are darkened in the windows,² the doors are shut into the street³ when the sound of the grinding is low;⁴ then one starts up at the twittering of a bird⁵ and all the songs are quieted;⁶ also they fear a height⁷ and terrors (lie) in a journey,⁸ the almond-tree blossoms,⁹ the grasshopper drags itself along,¹⁰ and the caper-berry fails¹¹—because man is going to his everlasting home¹² and

¹ *i.e.*, teeth stop work because they are too few to chew properly; or in the gathering dark work at the quern has to cease.

² *i.e.*, the eyes become dim; one cannot see clearly outside. The other interpretation says that the ladies at the lattices withdraw because of the storm.

³ *i.e.*, the lips close while feeble gums try to chew; or the doors are closed to keep out the wind and rain. Or: ears become deaf.

⁴ *or*: the stomach digests poorly.

⁵ *i.e.*, sleep is light, disturbed even by a little sound; or the birds are frightened and make a clamour at the storm.

⁶ *i.e.*, the aged lose the clarity of their voice and can sing no more. *lit*: daughters of music, or singing girls; these retire.

⁷ *i.e.*, they fear to climb high places, begin to pant, and their legs get stiff. They look at, or hesitate before, any steep hill.

⁸ *i.e.*, they begin to avoid moving about, a journey becoming a dreadful thing for them to contemplate. *lit*: way (*derek*).

⁹ *i.e.*, the hair turns white—the almond blossoms being white.

¹⁰ *i.e.*, one who used to be active can now hardly move; some see in this also an erotic sense, not needed by the context.

¹¹ *i.e.*, aphrodisiacs lose their power and desire grows faint.

¹² *i.e.*, the tomb. In Egypt too the tomb was called 'the everlasting house'.

the mourners move about the streets,¹ even before the silver cord is broken² and the golden bowl is shattered,³ the pitcher is broken at the fountain⁴ and the wheel drops broken into the well.⁵ Then the dust returns to the earth as it (originally) was, while the spirit returns to the God who gave it.⁶ (Ecc. 12:3-7)

2. All⁷ go to one place; all of them are from the dust, and all return to the dust.⁸ Who knows the spirit of the sons of man⁹

¹ *i.e.*, are ready to be employed as professional wailers.

² *i.e.*, the cord suspending the lamp. But C. W. Leadbeater's explanation of this fits far better: the psychic cord uniting soul to body, which snaps at death.

³ *i.e.*, golden lamp-bowl falls crash when the cord snaps; C.W.L. explains that the body then begins to fall apart—a most beautiful and suggestive metaphor, this, for the body, wherein the soul shines like a flame within an alabaster vase. LXX: golden flower, another good one.

⁴ C.W.L. shows this means that the *prāṇamayakosa*, vitality sheath, then breaks up, so that it can hold no more *prāṇa*, or life, symbolised as usual by water drawn from the universal Fountain.

⁵ *i.e.*, the shattered *karma* of the life is withdrawn into the common pool whence it was separated for the purpose of that incarnation. The Rabbis explain that the water of life is spilt and the empty bucket is dropped as useless any more. *lit*: the pit (*bōr*); LXX: cistern.

⁶ Note the clear declaration of survival here; Peake admits that the writer knew of the doctrine but saw little proof of it. *cf.* GP. 23:3.

⁷ *lit*: the all; *i.e.*, both good and bad, all alike.

⁸ They go to the dust of the grave; we do not speak here of Sheol.

⁹ *or*: the breath of the sons of Adam.

whether it goes upward, and the spirit of the beast whether it goes downward to the earth ?¹ (Ecc. 3 : 20-21) It is YAHWEH who kills and gives life,² brings down (to) Sheol and lifts up. (1 Sam. 2 : 6) No man can possibly buy back (even his) brother (from death)³ nor give to God his purchase-price, . . . that he should go on living for ever and should not see the Pit.⁴ (Ps. 49 : 7, 9) There the wicked cease from raging,⁵ and there the weary are at rest ; there the prisoners are at ease together, they hear no more the taskmaster's voice.⁶ The small and the great are equal there, and (the) slave is freed from his master. (Job 3 : 17-19)

3. Now there is (some) hope for a tree, if it be cut down, that it may sprout again and its tender shoot will not perish. Even though its root grows old in the earth and its stem⁷

¹ No one can *prove* survival after death.

² *i.e.*, keeps alive ; no thought here of resurrection as in Qur'ān. It may also refer to birth.

³ God accepts no bribe to exempt anyone from death. No vicarious atonement.

⁴ *or* : fear the pit (*ha-ššāḥat*) of the underworld.

⁵ *i.e.*, their turbulent passions. LXX : 'the ungodly have burnt out the fury of rage' (*exekausan thumon orgēs*).

⁶ LXX : 'The men of old time have altogether ceased to hear the voice of the exploiter' (*phorologou*),

⁷ *or* : trunk.

dies in the ground, yet at the (very) smell of water it will bud (again) and put out branches like (one newly) planted. But man dies and lies prostrate; yes, man perishes, and where is he? As the waters fail from the pool and the rivers run dry, so does man lie down and not rise (again); though¹ the heavens be no more, they shall not awake or be roused from their sleep. (Job 14 : 7-12) As a cloud is consumed and vanishes away, so shall he who goes down to Sheol come up no more; no more shall he return to his house, nor shall his place know him again. (Job 7 : 9-10) His sons (may) come to honour but he does not know (of it), and they are brought low but he does not care for them.² (Job 14 : 21)

4. (O God,) can Thy love be declared in (the) grave, Thy faithfulness in destruction?³ Can Thy wonders be known in the dark, and Thy righteousness in the land of forgetting? (Ps. 88 : 11-12) (That is) a land of darkness, . . . of deepest gloom, without any order (of

¹ or : till.

² or : perceive them. He no longer attends to family affairs.

³ Heb : *abadḏōn*; these four are synonyms for the underworld—grave, destruction, dark, land of forgetting. LXX: *en tēi apōleiai*.

the stars) and (where) light is like darkness.¹ (Job 10:21-22) Death can(not) remember Thee, those who go down (to the) Pit² cannot hope for Thy truth; (Isa. 38:18) the dead cannot praise YAHWEH, nor do all they who go down (to) silence. (Ps. 115:17) The dead know nothing (at all), . . . the (very) memory of them is forgotten.³ (Ecc. 9:5)

5. (Say): "YAHWEH gave, and YAHWEH has taken away; blessed be YAHWEH's Name!"⁴ (Job 1:21) If a man dies, will he live again?⁵ All the days of my service would I wait (if so), till my relief⁶ should come! (Job 14:14) Even should He slay me, I would wait for Him;⁷ (Job 13:15) but I (at least) know (that) my

¹ S quotes Milton: *Paradise Lost*: "The light in that region is no light, but rather darkness visible". Contrast GY 28:2.

² LXX: to the unseen (*hades*)

³ The appalling gloom of the writer's pessimism, as Peake and S both point out, shows a half-belief in survival, which he dares not accept because it was not yet the orthodox view; he represses the persistent hope, but it ever rises again in the mind. Man cannot think of a time when he will no longer be—this is itself a proof of immortality.

⁴ This beautiful expression of resignation is the "accepted expression of Jewish faith" (S) and is recited at every Jewish funeral.

⁵ or: "If a man might (only) die and live again!" (Duhm).

⁶ S: change, release (from Sheol).

⁷ or: Look, He slays me; I wait for Him to do it! (I have no hope.)

Vindicator lives and will at last appear upon the dust; even when my skin has been torn from my flesh, I shall see God¹ thus; (and) the heart within me yearns that I myself may see Him (arising) on my behalf and not as an enemy.² (Job 19 : 25-27) But many sleepers in the dust of the earth shall awake—some to life everlasting,³ and others to shame and everlasting disgrace. (Dan. 12 : 2)

Old age, with its many infirmities, soon comes on us, and life hastens to its close. Then the soul inevitably flees to the unseen world, a world where all alike are at rest for evermore. No, there is no return from the grave, nor can the dead share any more in the interests and activities of the living. They are in ceaseless silence and unbroken gloom, and even that dismal future could be endured were there any certain hope that some day God would recall the dead into the warm sunlight of the earth and the glad laughter of the living, making a real difference between the unrighteous and the good among men.

¹ The privilege of the righteous and favoured, who find God reconciled to them and proclaiming their innocence (cf. GY 107 : 1).

² *i.e.*, I faint with longing for that vision. The whole of this difficult passage, long fought over by theologians, has been very carefully rendered in accordance with the best available scholarship. It does not, as held by Christians, assert that the dead will see Christ—a much later doctrine.

³ Resurrection appears first in a national sense (Exek. 37 : 1-14, Hos. 6 : 2), then in an individual sense for Israel alone (Isa. 26 : 19), and in the almost universal sense here first in Dan. 12 : 2.

32. Suffering

Happy is the man¹ whom God corrects,² (Job 5 : 17) for YAHWEH corrects² the one He loves, even as a father (reproves) the son in whom He delights. (Prov. 3 : 12) YAHWEH tests the righteous and the ungodly, but he who loves violence hates his own soul.³ (Ps. 11 : 5) Many are the woes of the righteous, but YAHWEH saves him from them all, (Ps. 34 : 19) for YAHWEH (Himself) is righteous, (so) He loves righteousness; the upright behold His face.⁴ (Ps. 11 : 7) Better is a little the righteous has than the display of many (things) of the wicked;⁵ (Ps. 37 : 16) (for) a glad heart makes a healthy body, while a broken spirit dries up the bones. (Prov. 17 : 22)

¹ Heb. *enosh*, the mortal.

² *or*: chastises. Chastisement can only show love in God when we know of its future good results in a life with God, viewed as our Father. So Jewry came to believe in the survival of the individual.

³ So in LXX: *i.e.*, injures himself. This is a better reading than that in the M.T.

⁴ *i.e.*, grace. As sin makes a barrier against God, so goodness draws man closer to Him, and "the pure in heart can see God". LXX: "His face beholds uprightness"—it cannot look at evil (GY 27 : 1).

⁵ *or*: than the great abundance of the wicked, which saps vitality.

No nation has suffered like Israel, or the Jews, though few have clung more closely to their code of ethics or their God; so the problem of undeserved suffering has always haunted the Jewish mind. All alike know sorrow, but that sorrow can be found sweet by the righteous, because God uses it to purify and teach him, and then rescues him from the affliction. Though he prosper not in things of the world, happier is the poverty of the righteous man contented with his little than the excessive luxury of those who do not look to God.

33. Home Life

1. Many waters cannot quench love, neither can the floods drown it, . . . for love is as strong as death.¹ (Cant. 8 : 7, 6) When you eat the labour of your (own) hands, happy are you and it is well with you!² Your wife shall be like a fruitful vine in the inmost parts of your house,³ your children like olive-plants around your table. See, the man who reveres⁴ YAHWEH shall surely thus be

¹ This beautiful, oft-quoted sentence reads in Heb: *mayim rabbim lo' yūklū lkabbōt et-hāhabāh, unhārōt lo' yiṣṭfūhā . . . kī 'azzāh kammāwet ahabāh*. So too no worldly temptations can ever separate Israel from the Torah, whatever her loyalty may cost.

² Preaches the dignity and happiness of honest manual labour. Like Zarathushtra, the teachers of Israel have always upheld the healthy idea that work *in* the world is man's destiny and privilege.

³ Note the early seclusion of women, says Peake.

⁴ *or* : looks to, relies upon, always keeps in mind.

blessed,¹ (Ps. 128 : 2-4) (for) a prudent wife (comes) from YAHWEH. (Prov. 19 : 14)

2. Who can find a woman of intelligence?² Well, her price is far above rubies! Her husband's heart (can) safely rely on her, (for) she will do him good and no hurt all the days of her life. She looks for wool and flax, and (then) works willingly with her hands; . . . with the earnings of her hands she plants a vineyard. . . . At night her candle never goes out, . . . she gets up even when it is (still) night, she gives food to her household and a share³ to her maids. . . . She makes fine linen and sells it; she hands girdles to the merchant;⁴ . . . she looks carefully to the ways of her household, and does not eat the bread of idleness; . . . she reaches out her hand to the poor, yes, puts out her hand to those in need.⁵ . . . (So) her children rise up and call her

¹ The Rabbis taught that every child has three parents: the father, mother, and God. It is false that Christianity brought in the idea that God is our Father—it is ages older than that. See also GP throughout.

² So LXX. Or: virtuous woman.

³ LXX: tasks.

⁴ LXX: 'to the Canaanites'; some evidently acted as merchants. Possibly here stood for the Phoenicians of Tyre and Sidon, who traded all over the world.

⁵ *i.e.*, the destitute—not to the idle beggar.

blessed, her husband also praises her ; . . . let her own actions praise her in the Gate.¹ (Prov. 31 : 10-31)² (It is) better to dwell in a corner of the housetop than with a brawling woman in an open house ;³ (Prov. 21 : 5) a lunch of herbs where there is love is better than the best of beef served up with hate. (Prov. 15 : 17)

3. Look, children are YAHWEH's heirloom, the fruit of the womb is a reward. (Ps. 127 : 3) Train up a child in the suitable way,⁴ and when he grows old he will not abandon it, (Prov. 22 : 6) for (in) the place (where) the tree⁵ falls, there it lies. (Ecc. 11 : 3) My son, listen to your father's teaching, and do not give up your mother's rule(s) ; (Prov. 1 : 8) a sensible son gladdens (his) father, while a foolish son is his mother's misery,⁶

¹ or : the Court—where men meet to discuss city business and gossip.

² This long passage has been slightly rearranged.

³ *i.e.*, open to all visitors, a sociable house, without family privacy and perhaps endangering chastity.

⁴ *lit* : in proportion to his way, the proper trade for him.

⁵ Peaks suggests a stick ; *i.e.*, the divining-rod thrown in the air and guiding man to act in the direction it points (Hos. 4 : 12). This has, of course, nothing whatever to do with the wicked doctrine of an eternal hell.

⁶ or : heaviness.

(Prov. 10 : 1) a grief to his father and a bitterness to her who bore him. (Prov. 17 : 25)

The love of a happy family is God's reward for His diligent devotee, and in his noble and industrious wife he finds a rich blessing from the Lord. If he brings up his children wisely, they too prove a delight to his old age, and in such simple pleasures of the home a man can know the richest glory of his life on earth.

34. Friendship

Withdraw your foot from¹ your neighbour's house, lest he grow weary of you and (come to) hate you; (Prov. 25 : 17) pride goes before ruin, and a haughty spirit² before a fall. (Prov. 16 : 18) When a man's ways please YAHWEH, He makes even his enemies at peace with him. (Prov. 16 : 7) He who covers an offence is seeking for love, (Prov. 17 : 9) and love covers all sins.³ (Prov. 10 : 12) Wounds from a friend are honest, while a foe's kisses are profuse.⁴ (Prov. 27 : 6) A friend loves at all times, and a brother was born (to help) in distress; (Prov. 17 : 17) there are friends

¹ LXX : Enter sparingly into. The worldwise tact and caution of this writer reminds one of Egypt; cf. GP 4.

² LXX : folly.

³ LXX : affection covers all who do not love strife.

⁴ or : deceitful. LXX : 'more to be trusted than an enemy's spontaneous kisses'.

who bring you only loss,¹ and there is a friend who clings more closely than a brother. (Prov. 18 : 24)

Friendship is indeed a precious thing, to be gently nurtured by loyalty and tact, in sincerity and faithfulness, without presuming overmuch on its intimacies, but always standing by in readiness to help.

35. Social Virtues

1. Keep away from the bad woman, . . . do not desire her beauty in your heart; be neither caught by your (own) eyes nor captivated by her eyelids;² . . . can a man put fire into his bosom without his clothes being burned? (Prov. 6 : 24-25, 27) Do not let your heart turn aside to her ways, nor wander in her paths; (Prov. 7 : 25) for a harlot's lips drip honey, . . . but the end of her is more bitter than gall³ and sharp as a two-edged sword. (Prov. 5 : 3-4) Her house is the road to Sheol, going down to the treasuries⁴ of Death. (Prov. 7 : 27)

¹ *or* : whose object is mere companionship (Peake). Our text of this book is very difficult; it differs greatly from that of LXX, and may be corrupt in many places.

² So in LXX.

³ *or* : wormwood (*artemisia* ?), a bitter poisonous herb.

⁴ *or* : chambers. Early death may be due to (i) judicial penalty for adultery, (ii) the husband's revenge, or (iii) sex disease.

2. A false balance is loathsome to YAHWEH, while a correct weight is His delight. (Prov. 11 : 1) You must not steal,¹ nor cheat,² nor lie to one another ;³ (Lev. 19 : 11) the truthful lip is always established,⁴ while a lying tongue (lasts) only for a moment. (Prov. 12 : 19) Do not men despise a thief, (even) if he steal (only) to satisfy himself in hunger ? And if he is found out, he must restore sevenfold,⁵ give all the property of his house ! (Prov. 6 : 30-31)

3. Do not look at wine because it is red and sparkles in the cup ; at first it slips smoothly down, but in the end it bites like a snake. (Prov. 23 : 31-32) Never rush into a quarrel ; (Prov. 25 : 8) a man slow to anger is better than the mighty, and he who controls his temper than the conqueror of a city ; (Prov. 16 : 32) the patient (man) is of great understanding, while the hasty-tempered

¹ *i.e.*, money, or God's allotment to the poor (Cf. GY 46 : 4).

² *or* : deal falsely, as in denying that one has a pledge left in charge (Sh), or non-payment of wages, or a loan, or in partnership.

³ Especially in the matter of loans, or in making false claims for money, etc.

⁴ The Hebrew way of expressing India's motto "*Satyam eva jāyate*"—*sfat-emet tikkōn lā'ad*.

⁵ A rhetorical expression, not the actual law.

exhibits¹ (his) folly. (Prov. 14 : 29) A gentle answer turns away wrath, while hot² words stir up anger (Prov. 15 : 1) (and) a perverse man sows strife.³ (Prov. 16 : 28)

4. He who repeats something (Prov. 17 : 9) and a whisperer separates bosom friends; (Prov. 16 : 28) a talebearer's words are like titbits, they glide down to the recesses of the belly;⁴ (Prov. 18 : 8 *and* 26 : 22) where there is no fuel the fire goes out, so the quarrel ends where no talebearer (comes). (Prov. 26 : 20) Have no dealings with one of flattering lips;⁵ (Prov. 20 : 19) there is no lack of sin in a crowd of words,⁶ while he who controls his lips is wise. (Prov. 10 : 19) One who keeps his mouth (closed) saves his life, but he who opens his lips wide brings ruin⁷ on himself. (Prov. 13 : 3) An intelligent man hides (his)

¹ *or* : exalts, increases. Moffatt reads : ' A quick temper is the height of folly '.

² *or* : insulting.

³ Another version : alienates the prince, cf. Gen. 36 : 15.

⁴ Moffatt has : ' swallowed and relished to the full '. LXX : " The words of cunning knaves are soft, but they pierce to the inmost parts of the bowels." Peake : dainty morsels.

⁵ *i.e.*, Have nothing to do with a gossip.

⁶ One who talks much cannot always be telling the truth.

⁷ LXX : terror.

knowledge,¹ while the heart of fools blurts out (their) folly; (Prov. 12 : 23) even a fool is thought wise when he holds his peace.² (Prov. 17 : 28) He who walks with the wise becomes wise, while a companion of fools comes to grief.³ (Prov. 13 : 20)

5. Whoso digs a pit for his neighbour will fall into it, and on him who rolls a stone it will return.⁴ (Prov. 26 : 27) A serpent will bite anyone who breaks a wall,⁵ the one who quarries stones will be hurt by them, and he who splits wood is in danger thereby. (Ecc. 10 : 8-9) Every sluggard desires, but the diligent grows fat.⁶ (Prov. 13 : 4) Whatsoever your hand finds to do while you can,⁷ that do; (Ecc. 9 : 10) whether he eat little or much, the sleep of a field-labourer is sweet,

¹ LXX: 'is the throne of wisdom'. So Dr. Bhagavāndās insists that the only man fit to rule is he who tries to avoid election; where then all our politicians?

² A typically Egyptian piece of wisdom! Cf. GP 3 : 1.

³ Here we have the usual teaching of the value of *Satsang*, to be found in some form in every religion.

⁴ Another expression of the law of *karma*; cf. GY 36.

⁵ *or*: hedge, to rob a field or house. Peake suggests a reformer stung by a jealous opponent.

⁶ It is not mere desire, but effort which brings fruit.

⁷ *i.e.*, so long as you are alive, enjoy whatever you can in the way of work or pleasure; cf. 1 Sam. 10 : 7.

while the excess(ive wealth) of the rich will not let him sleep. (Ecc. 5 : 12)

Sex desire is a snare in man's path ; it may seem attractive at the beginning but soon proves a misery and leads to total ruin. Dishonesty and lying also undermine self-respect and destroy a man's happy relations with his neighbours. Excessive drinking also betrays him into passion, quarrelling and conflict ; while it is the self-controlled who enjoys a good reputation. Slander and gossip, chattering and flattery are signs of a fool ; they soon destroy friendship and lead to bitter enmities. The wise is always silent, his few words sweetly enlighten others. Rashness, malice, carelessness and indolence are all enemies of a calm and happy life ; the poor may often be happier than the idle rich. If you would be wise and in all ways clean, then cling to the society of good and sensible friends.

CHAPTER SEVEN

THE WAY OF WICKEDNESS

* A man reaps as he has sown ; good comes to the good and evil to the bad, until he repents and makes amends. All alike fall into sin. Many through greed are heartless to the poor ; corrupt and cruel, they spread misery around them. Others plunder their neighbours and plot against the harmless poor. Those called to teach and guide the people actually mislead them with deceitful words, ascribing their own fertile lies to God. For a while such wickedness may seem to prosper, but as it defies God's eternal Law, disturbs the perfect balance of His universe, it cannot long endure ; and then the wicked soul plunges into an abyss of ruin. Let him repent in time, then, and make amends, so that he may come into God's favour once again and become His happy devotee.

36. The Law of Equity

1. YAHWEH of Hosts,¹ the God of Israel, says : (Jer. 9 : 15) " All souls are Mine ; . . .

¹ *i.e.*, *Yahweh Tseba'ot*, a Name of uncertain significance. Who are these 'Hosts' ? Apparently the term generally refers to the armies of Israel (cf. " God of Israel's ranks ", 1 Sam. 17 : 45) and is connected with the use of the Ark of the Covenant in war ;

the soul that sins, *it* (alone) shall die ;¹ but if a man be righteous and do (what is) lawful² and right, . . . *he* shall live. (Ezek. 18 : 4-5, 9) Those who plough iniquity and sow mischief³ reap the same ; (Job. 4 : 8) the son shall not bear the iniquity of his father, nor the father (his) son's iniquity ; (Ezek. 18 : 20) (each) man shall be put to death for his (own) sin. (Deut. 24 : 16) God⁴ will not cast away the innocent,⁵ neither will He help the evildoers ;⁶ (Job. 8 : 20) for He requites a man's doing to him. (Job 34 : 11) The righteousness of the righteous will (come) upon him, the wickedness of

Yahweh too is a 'Man of War'. But it seems certain also that they are at times the stars, arranged in order of battle as in some old myth, and refer to an idolatrous worship of stars—the 'Kingdom of Heaven'—and the 'Powers of the Air', in Gk. *dunamis*. Later, it seems to become simply a proper Name.

¹ Certainly this was not the oldest teaching, which took the whole nation as a unit and punished all for the sins of one, as a whole man is punished for what his hand or tongue may do. So Israel paid for the arrogance of David and the impiety of Saul ; the whole family of Achan was punished for his irreligious act (Josh. 7 : 25). Jeremiah was one of the earliest to stress the individual responsibility of each man.

² Heb : *mispat* ; LXX adds : and do justice and mercy.

³ *i.e.*, prepare by general wickedness and then do some specific crime. LXX paraphrases : "I have seen men ploughing barren places, and those who sow them shall reap sorrow for themselves." Cf. Prov. 22 : 8.

⁴ Heb : El, the Divine Power, impersonal almost.

⁵ LXX : "will by no means reject the harmless".

⁶ He who helps the wicked is himself a wicked man (cf. GZ 30 : 1).

the wicked upon him. But when the wicked turns from all his sins . . . and does (what is) lawful and right, he will surely live (and) not die, he will save his life.¹ (Ezek. 18 : 20-21, 27)

2. The city is uplifted² by the blessing of the upright, and it is overthrown by the talk³ of the wicked ; (Prov. 11 : 11) righteousness exalts a nation, while sin is a reproach to peoples.⁴ (Prov. 14 : 34)

There is no evading this "law of equal returns"—the righteous reaping the kindnesses once sown, the noble qualities thus planted in their character, and the wicked receiving the sour fruits of their own malice exactly as they have earned. "Do as you would be done by" is not only good advice, but an inevitable law, for what we have done to others must most certainly be done to us in our turn ; the ball thrown into the air falls back to the ground. Were it not so, there would be no sense, no reason in creation ; it would be a very chaos of injustice and irrational un-law, and would fall apart at once and cease to be.

37. All Men Sin

1. All a man's ways are right in his (own) eyes, but YAHWEH considers hearts ; . . . high looks⁵ and an arrogant heart are sin.

¹ A man is not bound by his own past ; he can change.

² LXX : prospers.

³ *liṭ* : mouth.

⁴ LXX : But sins diminish tribes.

⁵ *liṭ* : eyes. The very pride in one's own goodness is a sin !

(Prov. 21 : 2, 4) Who can say, "I have cleansed my heart and am pure from my sin?" (Prov. 20 : 9) There is not a man¹ who does not sin, (1 K. 8 : 46) there is no righteous man¹ on the earth who does good (always) and never sins. (Ecc. 7 : 20)

2. It is Thou who knowest, YAHWEH, (Jer. 15 : 15) that no living being (can) be (found) righteous² in Thy presence; (Ps. 143 : 2) we have all become like (the) unclean,³ and all our righteous deeds like a polluted garment; we have all withered like leaves, and like a wind our iniquities whirl us away. (Isa. 64 : 6)

A man may fancy himself a sort of saint, while in reality he is still very far from perfection. No one is really pure, we all make mistakes from time to time. How tolerant of others, how humble in himself, then, must the wise man be!

38. Social Injustice

1. Woe to you who join house to house, add⁴ field to field till there is no room (for

¹ Heb : *ādām*.

² *i.e.*, declared not guilty, acquitted.

³ Like a leper or a menstruating woman.

⁴ *lîš* : bring near.

others) and you are allowed to dwell alone in the midst of the land!¹ (Isa. 5 : 8) Woe to those who issue evil laws and (to) writers writing mischief, to deprive the needy of justice and to rob the poor of my people of (their) rights²—that widows may be their spoil and they make the fatherless their prey! (Isa. 10 : 1-2) Woe to him . . . who makes use of his neighbour's unpaid labour³ and does not pay him his hire!⁴ (Jer. 22 : 13)

2. (Some) remove landmarks;⁵ they plunder flocks and (openly) graze them;⁶ they drive away the orphan's ass and seize the widow's ox for debt; they turn the needy out of the road (till) the poor of the land hide themselves (away) together.⁷ Look, they go out like wild

¹ Grasping landlords who drive out little farmers so as to get big estates for themselves; they will soon enjoy the loneliness of desolation. In our own day we have the big shops and trusts which deliberately undersell and eliminate the 'little' men. Judea was much afflicted with such rapacity under the Kings.

² Judges and scribes draw up the laws cunningly so as to trap and exploit the poor under a mask of legality.

³ A reproof of King Jehoiakim's tyrannous forced labour levies in imitation of the greater King Solomon centuries earlier. It was for the building of his own splendidly luxurious palace, soon to be looted.

⁴ Heb : *fo'alū*.

⁵ Cf. Deut. 19 : 14 and Isa. 5 : 8.

⁶ LXX : "The ungodly have crossed the bound, carrying off the flock with the shepherd."

⁷ For fear of the oppressors, says R.

asses in the wilderness to their work;¹ . . . the desert gives them bread for their children! (Job 24 : 2-5)

3. They lie naked, unclad, all night and have no covering in the cold; drenched by mountain storms,² they hug a rock for want of shelter. (Job 24 : 7-8) Gaunt with want and famine, they gnaw the dry ground in the gloom of miserable destitution;³ they pluck mallows⁴ and shrubs,⁵ and the roots of broom⁶ are (their) food. They are driven out from mankind—they shout behind them as (behind) a thief;⁷ they must live in frightful gorges, holes (in the) dust and rocks; they bray⁸ among the bushes and are huddled together under nettles.⁹ (Job 30 : 3-7)

¹ Moffatt : " They wander like wild asses in the wilderness."

² or: showers.

³ or: waste and desolation (*emeš šō'āh umšō'āh*). Cheyne amends: fleeing into the desert.

⁴ Heb: *mallūḥa*, a salt-wort, with small thick and sour-tasting leaf.

⁵ or: wormwood (*sīḥa*).

⁶ AV has juniper. Heb. *retamīm*; the roots are very bitter but just eatable, says S.

⁷ Because they can only exist by stealing, more or less like European gypsies. Or: from the midst of men (*gēv*).

⁸ or: grunting; an allusion to their uncouth speech.

⁹ The prickly *acanthus spinosus*, which grows in the corn to a height of six feet, and has an irritating sting; hence the name in Heb: 'the burning one'.

4. (Others) pluck the fatherless from the breast and take in pledge (what is) on the poor,¹ so that they (have to) go about naked without clothing, hungry while they carry sheaves (of others); they press out oil between rows of olives, thirsty while they tread their wine-presses.² Men groan from the populous city, and the cry³ of the wounded comes out. (Job 24 : 9-12) ⁴

5. (You say,) "As YAHWEH lives, the man who has done this is a son of death" ? ⁵ . . . You are the man ! (2 Sam. 12 : 5, 7) For you have taken pledges from your brother for nothing and stripped the naked of their clothing; you have not given the weary (any) water to drink, and have withheld bread from the hungry; . . . you have sent widows away (with) empty (hands) and broken the arms of

¹ LXX: and have afflicted the outcast.

² The hard condition of slaves is here described in biting words. Contrast the kindness prescribed in GY 46.

³ or: soul.

⁴ The whole of these two passages from Job is in extremely hard language, over which the experts have long fought; this is more or less the H.C.F. of their conclusions! Many of the words may have been in a sort of argot, so vigorous and hard-hitting is the style.

⁵ So *lit.*; *i.e.*, deserves to die.

the fatherless. Therefore¹ are snares (set) round about you, . . . and abundance of waters covers you! (Job 22 : 6-7, 9-11)

Wickedness is of many kinds, but among the worst is heartless injustice to the poor, exploiting the forms of law to deprive the helpless of their rights, hurting those who cannot defend themselves. Some men violently seize the property of others, driving them on to the street, chasing them to the very wilderness—where they huddle uncovered from the cold and rain, the prey of pitiless hunger, despised and persecuted by society as vagabonds and criminals. Others strip the poor of their few pitiful possessions and force them to labour endlessly, themselves in miserable destitution amid the plenty of their cruel employers. Such wicked men indeed deserve the death their wickedness procures for them.

39. The Wicked Man

1. Some revolt against² the light, they neither know its way³ nor remain in its paths. . . . They break into houses in the dark and stay indoors in the daytime; they never look at⁴ the light, for to all of them the morning

¹ Job's friends shortsightedly think that *all* suffering is due to some kind of wickedness; much is educative, rather, and some seems to be vicarious. They say he must have oppressed the poor, neglected hospitality, and been cruel to the helpless.

² Moffatt: evade.

³ Moffatt: not caring for His ways. The 'Light' here is God's Law.

⁴ *or*: recognise, know.

is deepest gloom.¹ (Job 24 : 13, 16-17) Their venom is like the venom of a snake, they are like a deaf asp stopping its ear; (Ps. 58 : 4) they bless with their mouth while inwardly they curse. (Ps. 62 : 4)

2. Rising with the light,² the murderer kills the poor and needy, while by night he is like a thief; the adulterer's eye also waits for dusk, saying, "No eye shall see me!". So he puts a covering on his face,³ (Job 24 : 14-15) having said in his heart, "God has forgotten; He hides His face; He will never see!"⁴ (Ps. 10 : 11) The words of his mouth are wickedness and deceit, . . . there is no fear⁵ of God before his eyes **as** he plots wickedness on his bed. (Ps. 36 : 3, 1, 4). He sits in the village lurking-places, in secret spots he slays the innocent; his eyes are on the lookout for the helpless.⁶ . . . He lies in

¹ or: the shadow of death, *i.e.*, midnight. For them the morning is a time of danger, and they have no fear of the dark.

² Peake : before the light, or : when there is no light.

³ *i.e.*, he muffles up his face as a disguise; perhaps a woman's veil.

⁴ The godless leave the supreme Factor out of account! Cf. GZ 22 : 4.

⁵ or: dread (*ḥaḥād*), quite another word from 'reverence'.

⁶ He chooses these as victims because no one will care much to avenge them on earth, and he does not believe in God's justice.

wait¹ to catch the poor . . . when he pulls him up in his net. (Ps. 10 : 8, 9) The light in his tent shall be dark, and his lamp over him put out ! (Job 18 : 6)

Other sinners lurk in dark places to rob the houses of peaceful citizens, behind fair words concealing the foulness of their plans ; they murder recklessly while only bent on stealing ; they loiter round their neighbour's door to entice away his wife. They fancy themselves secure because the darkness hides them from human justice ; they ignore the omnipresent eye of God who knows all the heart's deepest thoughts. God's justice inevitably finds them out, and their evil deeds find their natural result in total ruination.

40. Prophets of the Lie

1. Where there is no vision a people perishes ;² (Prov. 29 : 18) would that YAHWEH might make all (the) people prophets and that YAHWEH might put His spirit upon them ! (Num. 11 : 29) But in the prophets of

¹ LXX adds " with the rich ".

² LXX: " there shall be no interpreter for a sinful nation ". The prophet in early days spoke in a sort of frenzy, and his words needed to be explained ; it was in this commentation that so often the message was distorted in the interest of the ruling powers. Some of the prophetic passages even now in our Bible cannot be understood without deep intuition and a keen and extensive knowledge of the time. Yet most of the utterances of the ' ecstatic ' prophets are probably lost, being earlier than the literary tradition, which begins with Amos.

Jerusalem¹ I have seen a horrible thing;
 . . . they speak a vision of their (own)
 heart and not from YAHWEH'S mouth.
 (Jer. 23 : 14, 16)

3. If there be a prophet of yours, I YAHWEH
 make² Myself known to him in a vision (and)
 speak with him in a dream (Num. 12 : 6) in
 a vision of the night, when deep sleep falls
 upon men during slumbers upon a bed.
 (Job. 33 : 15) (But) the prophets (of Israel)
 prophesy lies in My name; I did not send
 them, nor did I tell them, nor did I (even)
 speak to them; they prophesy to you a lying
 vision and auguries; a thing of nought³ and
 the deceit of their own heart—. . . I never
 sent them. (Jer. 14 : 14-15) I set (real) watch-
 men over you, (saying,) "Listen to the sound

¹ Actually '*Yeruṣ—šalem*', the 'possession, or foundation of peace', according to J.E. Some have held that *Šalim* was the name of an ancient Canaanite God. The city was already fortified by about B.C. 1500 and in all probability goes back to remote antiquity. By a tragic irony, it has seen more of destructive war than almost any other city in the world. Yet it is still the 'Holy City' for Jews, Christians and Muslims, the lodestar of the hopes of millions, so that every Jew prays at the end of Passover (the Seder Rite): "Next year in Jerusalem!" that the long exile may come to an end and Israel be restored. That day is very near now!

² or: "If there be a prophet of YAHWEH among you, I will make . . .", as in LXX and the Vulgate.

³ i.e., a worthless divination (hendiadys).

of the horn!" but they said, "We will not listen!"¹ (Jer. 6 : 17)

3. Your prophets have seen for you vain and foolish visions, and they have not exposed your iniquity; (Lam. 2 : 14) **they** have white-washed **you**, seeing vanity and divining lies for **you**. (Ezek. 22 : 28) They have also superficially² soothed the hurt of My people, saying "Peace, peace!" when there is no peace. . . . For from the least of them even to the greatest of them, everyone is greedy for gain, and from the prophet to the priest all of them deal falsely.³ (Jer. 6 : 14, 13) Yes, they are not at all ashamed, nor do they know how to blush. (Jer. 6 : 15) The prophets prophesy in (the service of) falsehood, and the priests rule at their beck;⁴ and My people love (to have it) so!⁵ (Jer. 5 : 31)

¹ So, too, many Arabs in the Prophet Muḥammed's day received his true words (GI 35 etc.).

² *i.e.*, without going into the cause, the root of the evil, which was apostasy.

³ *or*: cheat.

⁴ *lit*: hands; *i.e.*, signal. LXX: "and the priests have clapped their hands".

⁵ Before we mock the Israelites for their treatment of the prophets, let us honestly ask ourselves whether we always listen to the spiritually wise and great among us, or let ourselves be carried away by flatterers and by the ambitions and desires of our

God chooses certain of His servants as messengers to others, acquainting them with His will, warning, teaching and consoling them (cf. GI 19 : 2, etc.). He reveals the truth to these by visions or in the dreams of the night; and then it is for them to report faithfully what they have seen and heard. But many claim to be inspired and give out as God's message the fancy of their own deceitful minds, misleading and covering up the sins of the people, suppressing part of the message (cf. GI 31 : 3), and so seducing the people from the safe, if bitter, paths of penitence and amendment, into further pits of disobedience, rejection and wilful falsity. When such deceivers are admired and rewarded, when their lies are the basis of the people's policy, how can the tragedy of their ruin be averted ?

41. Evil Cannot Long Endure

Brief is the triumphing of the wicked, and the joy of the godless but for a moment,¹ though his supremacy² soar up to the skies and his head³ reach to the clouds. . . . He vanishes like a dream and cannot be found, yes, he is lost⁴ like a vision of the night.

own hearts. If we tolerate the evil alliance of inspiration and conservatism, how can we hope for improvement or reform? What hope is there if the very prophets have now been corrupted and the masses do not protest at the misrule ?

¹ LXX : "The mirth of the ungodly is a signal downfall, and the joy of transgressors is destruction."

² *or* : glory, excellence ; LXX : gifts.

³ LXX : 'sacrifice. It is useless for the ungodly to perform rites.

⁴ *or* : chased away.

(Job 20 : 5-6, 8) My God says, "There is no peace for the wicked, (Isa. 57 : 21) for they eat the bread of wickedness¹ and drink the wine of violence." (Prov. 4 : 17) How they have in a moment become a desolation ! They are wholly consumed by terrors ! (Ps. 73 : 19) Having dug a pit and hollowed it, **they** have fallen into the ditch **themselves** have made ! (Ps. 7 : 15)

Evil and falsehood, cruelty, greed and godlessness may flourish for a while, but eventually the disturbed balance must be restored, and the wicked cannot help but fall into the pit of desolation they themselves have made ready for others.

42. A Prayer for Righteousness

1. Who can discern (his own) errors ?
Clear me from hidden² faults, - (O God),
also hold back Thy servant from sins of
presumption³ lest they get power over me.
(Ps. 19 : 12-13) Wash me thoroughly⁴ from
my iniquity and cleanse me from my sin, for

¹ *i.e.*, they have to reap the results of their ill deeds.

² S points out how easily we make mistakes unawares.

³ *i.e.*, deliberate wrongdoing ; Peake reads : the proud.

⁴ As a leper is cleansed by the rite of purification (S).

I (too) ¹ know my rebellions ² and my sin is always before me. Against Thee only ³ have I sinned and done what is evil in Thy sight ; (Ps. 51 : 2-4) I am ashamed and blush to raise my face to Thee, my God ! (Ezra 9 : 6) Wash me, and I shall be whiter than snow ; (Ps. 51 : 7) then shall I be faultless and clear from great rebellion. ⁴ (Ps. 19 : 13)

2. Create for me a clean heart, O God, and renew a steady spirit ⁴ within me ; do not exclude me from Thy presence, ⁵ nor take away from me Thy holy spirit. ⁶ (Ps. 51 : 10-11) Let the words of my mouth and the meditations of my heart be acceptable before Thee, O YAHWEH, my Rock and my Redeemer ! (Ps. 19 : 14)

Sin will find us out, however cleverly we try to hide it from ourselves. Let us in time seek out our known sins and have them washed away by the holy God whose very look can purify the foulest thing. All the wrong

¹ God certainly already knows them ; even I have come to realise them now—the first step in repentance.

² *i.e.*, revolt against God's law.

³ Even what also injures man, all sin is primarily against God (S). The context refers to David's sin in stealing Uriah's wife.

⁴ *i.e.*, repelling every base thought and firm in the resolve to do only good.

⁵ Such shutting out from God is the inevitable result of any sin which is unrepented.

⁶ As the ' holy spirit ' of God was taken from King Saul.

we may have done is done against His Law, it violates His holy will and outrages His tender friendliness for us, defiles the marriage bond with Him on which we have freely entered. As our sin is really against Him alone, it is He who can take it away and restore us to the original purity in which He created each of us. Then our every thought and word and deed will be in His image, pure and pleasing in His sight.

CHAPTER EIGHT

THE ROAD TO RIGHTEOUSNESS

Man's task is to be like God, all righteousness. This is his sole duty on earth; neglecting it, he insults God by his very worship and sacrifices. The love of God and man is the only path to tread, and real bliss lies only in God's conscious presence. Kindness and justice to all, generous consideration for those in need—even those who injure us, and the beasts of the field—are marks of God's devotee. Power over men comes from Him, and the ruler has to answer to Him for all he does; happy is he who can truthfully say at the last, "All these commands have I kept from my youth up, and by His grace my life has been preserved unstained." Only the righteous can enjoy God's presence; he flies always to Him for strength and joy, finding at all times utmost delight in His House and in obedience to His Law. For that Law is the eternal Wisdom whereon God founded the universe, the Righteousness (*Asha* in GZ) which fastens all together; he who relies on it is always happy and shines in the effulgence of God's own glory, who protects and blesses one who seeks Him always with a sincere and faithful heart.

43. Israel is Called to Holiness

You must be holy¹ because I YAHWEH your God am holy, (Lev. 19 : 2) (and), O Israel, (Deut. 6 : 3) you are children² of YAHWEH your God, . . . and YAHWEH has chosen you for Himself as a special people out of all the peoples that are on the face of the earth. (Deut. 14 : 1-2) Take heed to yourself not to be trapped into following them, . . . for they have done for their Gods everything abominable to YAHWEH which He hates . . . Whatsoever thing I command you, be careful to do that; you must not add to it, nor take away from it. (Deut. 12 : 30-32)

“Be ye therefore perfect, as your Father in heaven is perfect.” How can the child take any lower aim to imitate? With how great diligence the little one watches his big father and so learns what to do! With how great diligence the devotee watches his Ideal in every word and deed, studying His Law that he may live it perfectly and so attain to the perfection of his human destiny!

¹ N. says: by temperance in all things; Sh: by obeying all God's laws; S: by imitating God as far as possible, as He has revealed Himself to us men. Then only can we really cling to a holy God.

² This word applies to all Israel, God's true devotee and servant.

44. Obedience is Better than Rituals

1. I never spoke to your fathers, nor did I command them on the day I brought them out of the land of Egypt, for the sake of¹ (getting) burnt-offerings and sacrifices; but this thing I did command them, saying: "Obey My voice, and I will be your God while you shall be My people; and walk exactly as² I tell you, that it may be well with you."³ (Jer. 7 : 22-23) For I desire love and not sacrifice, and the knowledge of God rather than burnt-offerings.⁴ (Hos. 6 : 6)

2. Why⁵ your many sacrifices to Me? . . . I do not enjoy the blood of bulls and goats, the fat of lambs; who has demanded this from you when(ever) you come to see My

¹ *or*: about. Peake thinks this shows that Jeremiah did not know the Mosaic Law as we have it (the 'P-source'). This is unwarranted. The Prophets taught that sacrifices must be subordinate to moral conduct and, as Streane says (S), "are wholly worthless when offered by the immoral". God did not rescue Israel from Egypt to get sacrifices or worship, but to establish a righteous nation as teacher of the world. Morality is obligatory on every individual; sacrifices on the community.

² *lit*: in all the way that.

³ It was in man's interest, not in God's, the Law was given.

⁴ The sacrificial system was ready to make sin a ritual offence, while it is really a moral violation; among all the national Gods YAHWEH laid the highest stress upon ethical standards, ritual being conducive to this end.

⁵ *or*: Of what value are . . . ? To what purpose?

face, to tread My courts? ¹ Bring no more vain offerings, ² the stench ³ is abominable to Me; the festive gatherings ⁴ (at) New Moon and Sabbath—I cannot (tolerate) iniquity along with a solemn assembly! Your fasts ⁵ and (pilgrim-)festivals ⁶ My soul hates, they are a nuisance to Me, I am tired of them! (Isa. 1 : 11-14) Take away from me the noise of your songs, for I will not listen to the melody of your lutes, (Amos 5 : 23) nor are your sacrifices sweet to Me. (Jer. 6 : 20) But when you spread out your hands I will hide My eyes from you; ⁷ yes, when you make many prayers I will not listen—your hands are full of blood! (Isa. 1 : 15)

3. At present you do not fast so as to make your voice heard on high Is not this the fast that I have chosen: ⁸ to loose

¹ Is this your only pretext for coming to the Temple? Never just to pray to God or seek His presence?

² LXX: ' Though you bring fine flour, (it is) vain '.

³ or: smell, reek, incense, smoke.

⁴ i.e., the calling together to read the Law which is daily defied.

⁵ So in LXX.

⁶ i.e., the three prescribed in GY 18 : 2.

⁷ i.e., I will not look at you.

⁸ LXX: I have not chosen such a fast (seeking material ends and leading to quarrels and blows).

the fetters of wickedness, undo the knots of the yoke and let the oppressed go free,¹ (and) that you break every yoke? Is it not to share² your bread with the hungry, and that you bring the homeless poor into your house, that you cover the naked when you see him, and do not hide yourself from your own relatives?³ . . . Then will the Lord answer when you call! (Isa. 58 : 4, 6-7, 9)

4. Has YAHWEH (as much) delight in burnt-offerings and sacrifices as in obedience to **His** voice? Behold, to obey is better than (even) a good⁴ sacrifice! To listen (is better) than the fat of rams! (1 Sam. 15 : 22) The sacrifice of the wicked is detestable to YAHWEH, while the (simple) prayer of the upright is His delight; . . . YAHWEH keeps

Sacrifices, worship, rituals are good, but they are worthless, a moral opiate, in the hands of the evil man whose life stinks of foul impurity and hypocrisy. It is an outrage on God's truth when the adulterer preaches

¹ LXX: to untie the knots of hard bargains, . . . cancel every unjust account. *i.e.*, debtors; *lit*: the crushed. Let enslaved debtors go free.

² *or* : deal out to.

³ *lit*: flesh; *i.e.*, poor countrymen. Note the high ethical standard of this appeal; *cf.* that in Egypt, GP 9 : 3.

⁴ LXX adds this epithet (*agathēn*).

the wicked far away, while He listens to the prayer of the righteous. (Prov. 15 : 8, 29)

chastity, the blackmarketer prates of honesty and patriotism. Let him first cleanse himself, wash away the filth from his own hands ; and then he may come to the altar of his God with fitting prayer and offerings (cf. Mt. 5 : 24). Fasts and feasts are sheer mockery in those who use them to display their piety while hiding hypocrisy and lack of charity in their heart. The real worship of God is to obey His Law, and to treat His little ones on earth with love and kindly justice.

45. How to Worship God

1. I will teach you the good and right way : Only look to¹ YAHWEH and serve Him truly with all your heart, for you (can) see² what great things He has done for you ;³ (1 Sam. 12 : 23-24) and (then) you must love your neighbour as yourself.⁴ (Lev. 19 : 18)

2. O YAHWEH, (Ps. 16 : 5) Thou makest me know the path of life⁵ ; (Ps. 16 : 11) (and)

¹ or : revere, keep always in mind, the Sikh concept of *Simran*, cf. GGS pp. clxi-clxiv.

² So LXX. AV : consider.

³ Remembrance of God's actual kindness is the surest basis for a real and warm human affection for Him. The heart does not warm to abstractions. History is the foundation for Israel's faith.

⁴ Note that this was no innovation by Jesus ; it is the core of Israelite social ethics though stated only here in so many words, Jesus was a Jew, and this must never be forgotten ; it was the disciples who brought about the later alienation.

⁵ S : In the real and highest sense, for following God's laws does earn long life in the world—and after.

my steps have held fast to Thy paths, my feet have not slipped. (Ps. 17 : 5) The fullness¹ of joy is in Thy presence, bliss in Thy right hand for evermore ! (Ps. 16 : 11)

Yes, this is true religion : a ceaseless yearning with love for God in gratitude for His sheer goodness, and sincere love and charity for other men. Clinging to this, the soul can enter into peace and know eternal joy.

46. Justice to the Poor

1. Hear, O Israel : (Deut. 9 : 1) You must not oppress a poor and needy employee from your brethren or the aliens² who are in the cities of your land. You must give him his wages the same day³ before the sun goes down on him, because he is poor and sets his heart upon it ;⁴ lest he cry to YAHWEH against you and (then) there will be a sin (found) in you.

¹ *lit* : satisfaction ; *i.e.*, completion. LXX : "Thou wilt fill me with joy by means of Thy countenance."

² Note the care shown in the Law towards the people of the land who lived among the Israelites ; it was not always characteristic of a conquered people's lot. There is no evidence that the terrible laws of Deut. 20 were ever anything more than a warning not to fraternise with the yet unsubdued and unconverted Canaanites. Certainly they were never literally carried out, as all history proves ; the Canaanites are still in Palestine, and having embraced Islam are among those known as Arabs¹

³ Peake says the lot of a hired servant was often worse than a slave's. His wages were left unpaid for months or years.

⁴ How can he get food for the next day if disappointed now ?

(Deut. 24 : 14-15) Do not withhold good from one (to whom it is) due when your hands have power to do it; do not say to your neighbour, "Go (now), and come again, and I will give (it) tomorrow", when it is with you (now).¹ (Prov. 3 : 27-28)

2. If there be a poor man among you . . . , you must not harden your heart nor close your hand from your needy brother, but repeatedly open (wide) your hand to him and surely² lend him enough for his need.³ (Deut. 15 : 7-8) You must not give him your money for interest,⁴ nor lend him your food materials for return; (Lev. 25 : 37) you must surely⁵ give him (freely), and your heart must not be reluctant⁵ when you give him, because for this (very) reason YAHWEH will bless you in all you do and in everything to which you turn your hand. (Deut. 15 : 10)

¹ Procrastination is indeed a cruel and a deadly sin. He gives twice who gives without delay.

² *or*: repeatedly, again and again. It may also be 'at least'.

³ LXX: as much as he wants. You need not enrich him beyond that.

⁴ *i.e.*, profit. Usury was forbidden among Israelites.

⁵ *lit*: sad. LXX adds: "for you do not know what another day may bring"; *e.g.*, you or he may be dead by the morrow.

3. When you lend your neighbour any kind of loan, you must not go into his house to get his security;¹ you must wait outside while the man you are lending to brings out the security¹ to you outside.² Now if he be a poor man you must not sleep with his security; you must at all events restore the security to him when the sun goes down,³ so that he may sleep in his (own) garment and bless you; and it shall count for you as righteousness before YAHWEH your God. (Deut. 24 : 10-13)

4. When you reap your harvest in your field and have forgotten a sheaf in the field, you must not go back to fetch it; . . . when you beat your olive-tree, you must not go over the boughs again; . . . when you gather the grapes of your vineyard, you must not glean it for yourself—it shall be (left) for the stranger, the fatherless and the widow,⁴ . . .

¹ or: pledge; usually a blanket, robe, or household utensil.

² The privacy of his family must be respected with courtesy and tact.

³ He may have no other for his own use that night. Similarly, says R, if it be a day-garment it must be returned at sunrise.

⁴ Possibly derived from the 'corn-spirit' practices of ancient times, this humane measure was designed to secure something always for the use of the destitute in society. The law applied to

that YAHWEH your God may bless you in all the work of your hands. (Deut. 24 : 19-21, 19)

5. The needy will not cease within the land ; (Deut. 15 : 11) there is no lack (for) one who gives to the poor, but there is many a curse (for) one who hides his eyes ; (Prov. 28 : 27) one who stops his ears at the cry of the poor shall himself also cry and not be heard. (Prov. 21 : 13) The oppressor of the poor . . . comes to want, . . . for YAHWEH pleads their cause and spoils the soul of their spoilers.¹ . . . Rich and poor meet (together), YAHWEH makes all of them, (Prov. 22 : 16, 23, 2) (so) one who abuses² the poor reproaches³ his Maker. (Prov. 17 : 5)

There must be absolute justice and consideration for the employee, or labour troubles are inevitable ; there must also be generous help for those in need, nor can the righteous man exploit that need in his own interest, or let it humiliate the recipient of his charity. The poor must be allowed to share in all we have, for God Himself defends the poor and stands ready to avenge their wrongs.

all kinds of crop, and has our modern equivalent in 'Miss Manners'.

¹ This is the same motive for generosity laid down in Egypt ; cf. GP 9 : 2.

² The word is a strong one for 'curse' (*lo'ēn*) ; the Arabic equivalent *la'ina*, when directed to religion, causes knives to be drawn.

³ or : insults.

47. Kindness to Enemies

If your enemy is hungry, give him bread to eat, and if he is thirsty water to drink, for (thus) you will heap fiery coals on his head and YAHWEH will reward you. (Prov. 25 : 21-22) When you meet your enemy's ox or his ass straying, you must certainly bring it back to him. (Ex. 23 : 4) Now when an alien stays with you in your land, you must not wrong¹ him; the alien² who stays with you must be to you like a countryman of yours,³ and you must love him like yourself, for you were aliens in the land of Egypt.⁴ (Lev. 19 : 33-34)

Even the enemy must be treated with loving kindness, nor may his difficulties be exploited in order to avenge oneself on him. No difference may be made in treatment between a foreigner and one of the holy nation Israel, for all have similar experiences and are part of a great common brotherhood.

¹ *or*: vex, tease; R suggests, as by referring to his former paganism.

² Men of a foreign nation, broken refugees settled in Palestine under Israelite or Jewish rule and conforming to many of their customs while still without Hebrew rights.

³ *i.e.*, homeborn among you: *k'ezrāh mikem*.

⁴ Israel had known what it was to suffer as outcasts in a foreign land during the slavery in Egypt; must this not make every Israelite feel sympathy for those suffering in Palestine today?

48. And Animals

A kind man¹ does good to himself, but the cruel troubles his own flesh ; ² (Prov. 11 : 17) a righteous man has regard for the soul of his beast.³ (Prov. 12 : 10) You must not plough with ox and ass (yoked) together,⁴ (Deut. 22 : 10) nor may you muzzle the ox when it is treading out the corn.⁵ (Deut. 25 : 4) You must not see your brother's ass or his ox fallen down by the wayside and look away from ⁶ them, you must certainly help him ⁷ to lift them up again. . . . If in the way a bird's nest chance to be in front of you,⁸ . . . you must not take the mother with the young, but

¹ *hāsēd* in Hebrew, the word used also for pious and loving men.

² LXX: destroys his own body. His cruelty falls back on himself.

³ LXX: has pity for his cattle's lives.

⁴ R adds: or carry a load on two kinds of animals at once. Nor may animals be cross-bred; hybrids are forbidden, as wool and cotton must not be mixed together—such mixings being used for magic. Also when the animals are of different size it throws an uneven burden on the one.

⁵ Or any other animal working on getting our food; he is entitled to his own gleaned share, when he helps to thresh it. During the first year of life no animal could be made to work,

⁶ *lîz*: hide yourself.

⁷ *i.e.*, only if he himself shares in his own work, say R and E.

⁸ *i.e.*, If you happen to see.

you must at all events let the mother go, while you may take the young for yourself ; (Deut. 22 : 4, 6-7) you may not kill **the mother** and her young both on one day,¹ (Lev. 22 : 28) that it may be well with you. (Deut. 22 : 7)

The animal that works for us must be treated as kindly as the human labourer, nor has anyone the right to treat even wild animals with cruel indifference to their sufferings. Cruelty does not hurt its victim only but brutalises and degrades the one who harbours it in his mind and actions.

49. The King

1. You must certainly put over you as King the one whom YAHWEH your God chooses, one from among your brethren.² . . . And when he sits on the throne of his kingdom³ he will have to write⁴ in a book a copy of this

¹ Not to show God's pity for the animal so much as to implant mercy and kindness in man, says S. A *male* parent may be slain on the same day unless it is positively known to be the parent. Parenthood, even among animals, is to be respected. Nor might they be sent to a butcher on the same day.

² If a foreigner is chosen King, he may entice the people to idolatry, says Sh. Also he may have external loyalties and betray Israel. So he must be approved by God, through His priests or prophets; for as the Lord's 'Anointed' he must act as God's Representative on earth.

³ *i.e.*, when he comes to the throne.

⁴ With his own hand, to help him in remembering it. But Peake reads it as: There shall be written for him. R says one copy for himself and one for the Treasury, that both he and the people may remain faithful.

Law, . . . and read in it every day of his life, so that he may learn to revere¹ YAHWEH his God,² . . . lest his heart be lifted up above his brethren³ and he turn aside from the Commandment⁴ to right (or) to left. (Deut. 17: 15, 18-20)

2. A King who sits on the throne of justice⁵ scatters all evil with his eyes; (Prov. 20: 8) to do wicked is the abomination of Kings,⁶ for the throne is established in righteousness. (Prov. 16: 12) He who governs men must be just, ruling in awe of God; he rises like the morning light, like the sun on a cloudless morning, brilliant as the tender grass from the earth after rain.⁷ (2 Sam. 23: 3-4) When the righteous are in power the people rejoice, but

¹ *or*: to keep his eyes always⁴ fixed on.

² God is *his* God, because none stands between God and the King.

³ Note the democratic attitude of tribesmen, unwilling to allow of a despot; that is why David was admired more than Solomon and they would not tolerate the haughty and arrogant Rehoboam. Pride is a revolt against the Law, E points out, and is not to be allowed even in Kings (N).

⁴ *i.e.*, the whole Law (*min-hammitzwāh*).

⁵ *i.e.*, who takes his stand on justice (Heb: *kišše'-dīn*). Cf. GH 33.

⁶ LXX: 'An evildoer is an abomination.'

⁷ A hard passage, amended by Peake. LXX differs widely, unintelligibly.

a people mourns when the wicked rule. . . .
The King who judges the poor truthfully, his
throne endures for ever. (Prov. 29 : 2, 14)

The King must be an Israelite chosen by God to serve and guide His people, so he must be familiar with all God's Law and constantly remind himself of his great responsibility to set a noble and righteous example of humility and wisdom. For a nation prospers or suffers as its rulers are good or bad ; a good King reigns over a happy and prosperous people, while a tyrant oppresses slaves in misery and despair.

50. Protestation of Innocence

1. I laid a prohibition¹ on my eyes ; how then could I (even) look at a maid ? For what would God give (in return) for that, and (what would be) the requital² of the Almighty from on high ? Is it not ruin for the unrighteous and calamity for the vicious ?³ . . . For suffering from God was a terror⁴ to me, and I could not do **such things** because of His loftiness. . . . Does He not watch my ways and count all my steps ? . . . Let me be weighed in an

¹ *or* : covenant—not to look at a married woman (R).

² *or* : heritage, return, consequence. Moffatt understands "would send" here.

³ *lit* : doers of iniquity.

⁴ *or* : deterrent. Suffering does come when we violate the Law, and it is always the thought of the all-seeing God that keeps man safe from sin ; to 'look to' God is the supreme preserver.

even¹ balance, and God will know my innocence. (Job 31 : 1-3, 23, 4, 6)

2. If I have walked with falsity² and my foot has hurried after deceit, . . . if my step has turned out of the way³ and my heart followed my eyes,⁴ and if any blemish⁵ has clung to my hands—then let me sow and another eat, or let my crops be rooted out. If my heart has been attracted⁶ to a woman and I haunted my neighbour's door—then let my wife grind for another⁷ and be the concubine of other men,⁸ for that would be a heinous crime;⁹ . . . **adultery** is a fire that burns to ashes. . . . If, when I saw how the sun¹⁰ was shining, or the (full) moon moving in splendour, my heart was secretly

¹ *or* : just.

² *Heb* : *šāw*. LXX has 'scorners', whose whole attitude is false.

³ Even by a single glance of the eye (S).

⁴ *i.e.*, desire.

⁵ *or* : the least speck (of impurity), the whisper of suspicion (R).

⁶ *lit* : enticed, allured.

⁷ *i.e.*, be the lowest menial slave, subject to the master's every whim. The woman at the handmill ranked lowest in the household.

⁸ *lit* : let others press down on her,—an idiom. LXX : 'please another and let my children be brought low'.

⁹ *or* : enormity, which totally destroys the character.

¹⁰ *lit* : light; *i.e.*, luminary (cf. GY 1 : 5).

beguiled and my mouth did kiss my hand¹ (to them), that also would be an iniquity for the Judge, for I should have lied to the God who is above.² (Job 31 : 5,7-12, 26-28)³

3. If I have made gold my hope, . . . if I rejoiced because my wealth was great and my hand had gained riches;⁴ . . . if I exulted at the ruin of one who hated me or rejoiced when misfortune found him;⁵ . . . if my land protest⁶ against me and the furrows of it complain together, that I have eaten the fruits of it⁷ without paying or have caused its Owners⁸ to be disappointed—let

¹ *i.e.*, wafted a kiss, as an act of worship to the sun or an idol.

² I would have denied His supremacy; *or* : I would have wrongly given divine honours to the luminary. LXX here differs widely: "Do we not see the shining sun eclipsed and the moon waning, for they have no power (to continue)?"

³ Adultery and Idolatry were always regarded by Israel as intimately connected, partly because of the erotic rites of Canaanite cults.

⁴ *lit* : much.

⁵ A truly noble attitude of sympathy towards the enemy or rival.

⁶ *lit* : cry out.

⁷ *lit* : its strength.

⁸ Heb : *ba'aleyhā*; *i.e.*, the local deities of the field, to whom the firstfruits were due before any of the crop could be used by man. The Israelites later insisted that YAHWEH alone is the sole Owner of all things; to Him alone firstfruits are due and not to the spirits of the field, the 'Ba'als', who were so long His rival. Peake understands it otherwise: "I have not violently dispossessed the landowner as Ahab did to Naboth, shedding his blood on his own soil."

thistles¹ grow instead of wheat and foul weeds in place of barley. (Job 31 : 24-25, 29, 38-40)

4. If I ignored the rights of my man or woman slave when they pleaded² with me, what then could I do when God arose, what reply when He took me to task?³ Did not He who made me make him also, and did not One fashion us both in the womb?⁴ If I have held back (any) desire of the poor, or have caused the widow's eyes to dim,⁵ or have eaten my repast⁶ in solitude, the fatherless not eating of it; . . . if I have seen any wanderer in want of clothing, or any naked in their need; if his loins have not blessed me (for) being warmed with my wool; if I have lifted up my hand against the helpless⁷ because I knew my victory in the court⁸

¹ *or* : thorns. But S says Heb : *boṣaḥ* means a stink, referring to a smut on corn like the *uredo foetida*, quoting Tristram. LXX : bramble.

² *or* : argued, *i.e.*, over alleged injustice done to them.

³ *lit* : remembers.

⁴ *Cf.* GY 46 : 5, GI 14 : 1.

⁵ *i.e.*, in disappointment at my refusal to help her.

⁶ *lit* : morsel (of food), taken alone and without asking the poor to share it with me. *Cf.* GY 33a : 2.

⁷ *lit* : fatherless.

⁸ *lit* : saw my help, With his influence Job was sure to win any case in the courts; who could resist so rich a man?

(was sure)—then let my arm drop from the shoulder-blade, and my upper-arm snap from the (collar-)bone!¹ (Job 31 : 13-17, 19-22)

5. (Nay,) I (even) took up the cause of one I did not know, I broke the teeth of the wicked and plucked the prey out of his jaws!² . . . For I saved the poor who cried and the fatherless who had no help; the blessing of the perishing³ came on me, and I made the widow's heart sing for joy; I put on righteousness and it clothed me; my justice was like a robe and diadem!⁴ Eyes to the blind was I, and feet was I to the lame, a father to those in need;⁵ (Job 29 : 16-17, 12-16) the stranger did not lodge in the street, I opened my doors to the road! (Job 31 : 31) Did I not weep for one in trouble,⁶ was not my soul grieved⁷ for him in need?⁸ (Job 30 : 25)

¹ *i.e.*, let me be made helpless in my turn.

² *lit* : teeth.

³ *i.e.*, those on the brink of despair.

⁴ Moffatt prefers 'turban'. LXX has 'mantle'.

⁵ An exact parallel to GP 9 : 3.

⁶ *lit* : one whose day is hard.

⁷ *or* : anxious, concerned. Giving him my thought as well as action.

⁸ Moffatt has : "Will not one in trouble weep? Is not the soul of the poor grieved?"—which seems less pointed here.

Here Job, the righteous man, declares his freedom from the sins of his time. He has controlled even his mind from impure thoughts, because he knows well that God sees the inmost heart and hates impurity. Never has he cheated or been dishonest, never has he let his mind play with unchastity and idolatry, never has he set his faith or hope on money, or gloated over his own prosperity or his rival's loss, or failed to acknowledge his debt for the field-produce to its Divine giver; never has he been arrogant or contemptuous to his slaves or oppressed the poor, or failed to render help and extend a loving welcome to anyone in need—for he has always remembered they are his own kindred and their common Maker watches! No, he has gone out of his way to help the destitute, even without knowing their personal worthiness, to champion their cause against oppressors, to lift the lame over every stile, to guide the wanderer and feed those starving in the street—sharing lovingly in all their troubles, and doing all he can to assuage their pain. Rightly has Rabbi Rd. V. E. Reichert called this chapter “an amazing summary of the ethics of the Bible, . . . the requirements for the good life as taught by the Torah and by the prophets of Israel” (Job, p. 157); Duhm calls it the jewel of the Old Testament's brightest crown. The humane attitude it reveals has never perhaps been excelled.

51. The Righteous Man

1. Who can go up into YAHWEH'S mountain,¹ and who can stand in His holy place?

¹ The hill of the Lord is, in one sense, Zion where His temple was built, and in another deeper truer sense that ‘height of contemplation’ where He may be found through prayer. From that ‘mountain’ comes the Law itself to Moses, as comes the ‘Sermon’ to the first Christians.

(Ps. 24 : 3) YAHWEH, who can be a client¹ in Thy tent, who can dwell on Thy holy mountain? (Ps. 15 : 1)

2. He who has clean hands and a pure heart,² who has not taken My Name in vain³ nor has sworn deceitfully; (Ps. 24 : 4) he who walk sincerely,⁴ acts straightforwardly,⁵ and speaks truth in his heart; who has no slander on his tongue, does no harm to his fellow, nor passes on gossip about⁶ his neighbour; in whose eyes a blasphemer⁷ is despised while he honours those who look to⁸ YAHWEH; he swears and does not change, (even if it be) to his own hurt (Ps. 15 : 2-4)—he will not break⁹ his word (Num. 30 : 2)—he who does not give out

¹ *i.e.*, a favoured and frequent guest with easy access to, a sojourner (Heb : *yāgūr*). Note the climax; go up, stand, sojourn, dwell or stay.

² Hands clean from violence and dishonesty, heart from deceit (S).

³ *or*: who has not lifted up his soul to vanity. The *qere* here differs from the *ketib*: *nafsi* or *nafso*.

⁴ *i.e.*, wholeheartedly, perfectly, faultlessly.

⁵ *lit*: does righteousness.

⁶ *lit*: takes up no reproach against.

⁷ *or*: vile person.

⁸ *reverse*, 'fear' (but not in the sense of dread). This reverence is shown by obedience and virtue—a good character, which naturally attracts others who seek goodness.

⁹ Sh. here reads "does not delay in fulfilling"—a good variant!

his money for interest,¹ nor takes a bribe against the innocent—he who does (all) these things shall never be moved. (Ps. 15 : 5)

3. The mouth of a righteous (man) utters wisdom and his tongue speaks justice; the Law of his God is (always) in his heart, (so) none of his steps slide. . . . The righteous shall inherit the land and dwell therein for evermore, (Ps. 37 : 30-31, 29) for YAHWEH's eyes run to and fro in all the earth to strengthen every heart² that is sincere before Him. (2 Chr. 16 : 9)

Here in a few brief clauses we are given a fine outline of Israel's code of ethics, which has never been surpassed in any age. It is true righteousness which alone enables man to enter into God's holy presence; the unholy cannot bear to stay a moment there but flees shuddering into the outer darkness of his own impurity. In the five verses of Ps. 15 here quoted the 613 commands of the whole Law are summarised, and it will be seen they are only an expansion of the 'Golden Rule' found in almost every religion.

52. Seeks Refuge in God

1. I (fervently) love³ Thee, YAHWEH my Strength; (yes,) YAHWEH is my Stronghold⁴

¹ It was no fault to take interest from a non-Israelite (Deut. 23 : 20).

² So in LXX.

³ An unusual word, showing a ceaselessly burning and deep affection.

⁴ *or*: cliff, mountain crag (*ṣāla'*), such as often hid David.

and my Saviour, my God, my Rock¹—in Him do I take refuge! (Ps. 18 : 1-2) Yes, I will take refuge in the shadow of Thy wings,² . . . O God, . . . until calamities³ be past;⁴ (Ps. 57 : 1) as long as I live I will sing to YAHWEH, I will sing praises to my God while I still (exist); let my musing⁵ be sweet to Him! (Ps. 104 : 33-34)

2. O God, . . . my mouth praises Thee with joyful lips when I remember Thee upon my couch and think of Thee in the watches of the night.⁶ (Ps. 63 : 1, 5-6) (With) my soul I have desired Thee in the night, yes, (with) my spirit have I earnestly sought for Thee, for when Thy justice is (given) to the earth the world's inhabitants learn righteousness.⁷ (Isa. 26 : 9) As for myself, in righteousness shall I behold Thy face, when I awake I

¹ *Heb*: *tsūr*; it stands up from a level land. LXX; my firm support and refuge.

² As a young bird shelters in the protection of its mother.

³ LXX: iniquity, *or*: destruction.

⁴ Like a destructive storm.

⁵ *Cf.* Ps. 146 : 2.

⁶ The night of twelve hours was divided into three watches.

⁷ LXX: "Thy commandments are a light upon the earth; learn righteousness, you who dwell upon the earth."

shall be satisfied with Thy likeness.¹ (Ps. 17 : 15)

The only real motive which enables the keeping of the Law is a true love for God, a thirst to serve Him truly, a passionate yearning for His felt presence. This is a longing which of itself never subsides but burns fiercely day and night; it can be quenched only in the bliss of the beatific vision, and in fully realising His love as adored and accepted by all His creatures obeying His Law. That Law is perfect righteousness and the only real joy.

53. And Loves His House

1. How lovable are Thy dwelling-places,²
O YAHWEH of Hosts!³ My soul yearned, yes,
even fainted,⁴ for YAHWEH's courts; my heart
and my flesh⁵ sing for joy⁶ to the God of my
life;⁷ yes, the sparrow has found a home and
the swallow a nest for herself where she may
lay her young;⁸ (and so have I) beside Thy

¹ S: a conscious realisation of God's actual presence, not as in a dream. It may also be taken literally: Early in the morning I shall hasten to the Temple and see God's beauty there. LXX: "I shall appear in righteousness before Thy face; I shall be satisfied on seeing Thy glory." Not the idea of resurrection.

² Note the plural; it does not refer *only* to the Temple at Zion.

³ Heb: *YHWH Tsbā'ōt*.

⁴ LXX; my soul longs and faints, (*epípothei . . . ekleípet*).

⁵ *i.e.*, mind and body.

⁶ AV: cry out—but this is a joyous cry, of reunion.

⁷ *or*: the living God, as in AV.

⁸ As Peake says, certainly no bird would nest at such a noisy spot actually; the 'sparrow' and 'swallow' (LXX: turtledove) is the gentle and insignificant devotee who lays his heart on the

altars, O YAHWEH of Hosts, my King and my God! Happy are those who dwell¹ in Thy House (for) they are always praising Thee; . . . they go from strength to strength (until) every one of them sees² God in Zion! (Ps. 84 : 1-4, 7)

2. I rejoiced when they said³ to me: "We will go into YAHWEH's House!" Our feet are (now) standing in your gates, Jerusalem⁴ that is built as a friendly⁵ city to which the tribes went up,⁶ even YAHWEH's tribes as a testimony to Israel to give thanks to YAHWEH's name; for there were thrones for justice placed, thrones for the house of David! (Ps. 122 : 1-5)

altar of his beloved God. The actual Temple had one altar, but the spiritual Temple (House of God) has one for every human soul.

¹ No one could dwell in the Temple literally; spiritual dwelling is obviously meant here.

² *or*: appears before. The culmination of spirituality by the 'pure'.

³ *lit*: on their saying.

⁴ The ideal 'City' whereof every real Jew is a citizen. As S says, we are and have always been spellbound by the beauty of the City of God.

⁵ Lat: *in se compacta tota*, i.e., wholly at one. LXX: whose fellowship is complete; i.e., a companionly city, which the physical Jerusalem, alas! has never been, with its riots and fraternal fights. Yet it is a centre holding all Jews together in a union of sentiment.

⁶ In David's time all Israel used to go thrice a year to the Shrine on Mount Zion (S), in obedience to God (GY 18 : 2).

3. O God, (Ps. 71 : 17) so have I contemplated Thee in the Sanctuary, to see Thy power and Thy glory, for Thy love is better than life,¹ (Ps. 63 : 2-3) (and) because zeal for Thy House has eaten me up. (Ps. 69 : 9) I have set (my) affection on the House of my God, (1 Chr. 29 : 3) because a day in Thy courts is better than a thousand (elsewhere); I had rather stand (as a beggar)² at the threshold of my God's House than dwell in the tents of wickedness!³ (Ps. 84 : 10)

What house so dear as that where the heart's beloved lives? The lover of God is always stayed on thoughts of Him, picturing the place set aside to praise and adore his Beloved in, seizing every chance to go where the dear Name of that Beloved is always sounding on the thrilling air! Far in distant lands of exile, the heart of every Jew still longs for the holy Temple of God that used to stand on Zion, and every Seder service ends with the fervent prayer "Next year in Jerusalem!"

54. And His Holy Law

1. YAHWEH's Law⁴ is perfect, refreshing the soul; YAHWEH's decree is reliable, making

¹ One is ready to lose life rather than give up the love of God.

² LXX: abject (*pararripteisthai*).

³ Moffatt: sit at the threshold . . . worldly men.

⁴ Law: the Torah, directing and teaching. It satisfies soul-hunger, consoles distress, strengthens the spirit. It is God's Will as expressed in order to guide mankind, His whole Teaching.

the uncertain wise ;¹ YAHWEH's rules are fair, rejoicing the heart ;² YAHWEH's command is pure, enlightening the eyes ;³ the revering of YAHWEH is clean, enduring for ever ;⁴ YAHWEH's judgments are true, they are altogether righteous.⁵ They are more desirable than gold, yes, than much fine gold,⁶ sweeter also than honey and the honeycomb.⁷ Moreover by them is Thy servant warned, (and) in keeping them there is a great reward.⁸ (Ps. 19 : 7-11)

2. To do Thy will, my God, I delight ;⁹ yes, Thy Law is in my inmost heart !

¹ decree : a regulation attesting God's will to one open to suggestions both good and bad. LXX : faithful, teaching babes.

² rules : particular behests to be simply obeyed, for a clear conscience gives man inward happiness ; *or* : right.

³ command : orders for the spiritual life ; as bright and clear as the sun and making the right path clear.

⁴ revering : by carrying out His will and observing no debasing or obscene rites as in ancient Canaan. He is to be worshipped in spirit.

⁵ judgments : to rule man's intercourse with others ; these are just and straightforward.

⁶ LXX : precious stone. Spiritual riches give more happiness than material, for their joy never cloy the mind.

⁷ *i.e.*, the purest honey that drips from the comb.

⁸ There is never any loss from avoiding evil means, for God always gives prosperity, of the real sort, to His own. There is nothing mean in this, as some have thought ; must not God look after those who rely on Him ? This, of course, is not their *motive* for righteousness.

⁹ *i.e.*, I do it because it is a joy to obey, not for fear or the expectation of any reward.

(Ps. 40 : 8) Uncover my eyes and I shall behold wondrous things¹ (that come) out of Thy Law; . . . teach me,² YAHWEH, the way of Thy statutes³ and I will keep it at every step;⁴ give me understanding, and I shall keep Thy Law and observe it with all my heart. . . . Never shall I forget Thy rules, for in them hast Thou given me life; . . . Thy (spoken) will is a lamp to my foot and a light to my path! . . . Those who look to Thee shall see me and be glad,⁵ because I have waited for Thy word;⁶ . . . how smooth are Thy words to my palate, (yes, sweeter) than honey to my mouth! (Ps. 119 : 18, 33-34, 93, 105, 74, 103)

It has been the amazing blunder of many Christians to think the Law was burdensome or tyrannous; it expresses the unbounded love and care of the only

¹ Heb: *niflā'ōt*.

² Heb: *hōrēni*, from which verb comes the name 'Tōrāh', 'teaching'.

³ statutes: engraven on stone, regulate social life.

⁴ S: The reward of obedience is to be able to obey better, a great privilege in the devotee's eyes. Cf. PA 4 : 2 etc.: "The reward of a good deed is a good deed." "Whatever good a man does, he should do it for God's glory" (Ber. 17a). Cf: "He who is anxious to perform charitable acts will be rewarded by having the means enabling him to do so" (Baba Bathra 9b).

⁵ The sight of a devotee makes others happy too.

⁶ word: the general term for God's expressed will.

Beloved, and what can be dearer to his lover than that? It is God's *own* teaching, His very utterance, the manifestation of His eternal Wisdom, revealing His very Being to man—and what can be more delightful to contemplate than that? The Law existed before creation, for in essence it is the creative Word itself, the Mind of God which formed the very Plan whereby creation was stage by stage unfolded into being. It is the 'Om', the 'Ahunavairya', expressing God's Will by which He rules the 'all', in which the 'all' is found to be involved. The unthinking accept it blindly—stars and gases, rocks and trees and flowers automatically fulfil His word; that a conscious thinker, man, should choicefully and in full awareness accept it and so do perfect honour to his Creator was God's real motive for creation. It is fulfilled in the heart of every real devotee and in the ideal people, Israel.

55. The Glory of Divine Wisdom

1. By wisdom has YAHWEH founded earth, He has established heaven by understanding.¹ (Prov. 3 : 19) (Wisdom speaks :) "YAHWEH formed me the first of His ways² before the works of old;³ from eternity was I set up, from the beginning, before earth was. When there were no deeps⁴ I was brought forth,

¹ LXX : He prepared the heavens by prudence (*phronēsei*).

² Wisdom is not coeternal with God, but His first creation, brought into being so that creation might be planned.

³ LXX : before time in the beginning.

⁴ *i.e.*, the watery chaos (of Space ?) ; *cf.* GY 1 : 1.

when there were no fountains abounding (with) water. Before the mountains were fixed,¹ before the hills was I brought forth, (when) He had not yet made earth² and wildernesses and the best of the soils³ of the world. I was there when He prepared heaven, when He set a vault over the face of the deep,⁴ when He established the clouds above, when He secured the fountains of the deep, when He gave the sea His decree that the waters should not pass His limit, when He fixed the foundations of land.⁵ Then was I His trusty workman, and I was day by day (continually) His delight, rejoicing always in His presence, sporting in the habitable land of His earth, while my recreation was with the sons of men.⁶ (Prov. 8 : 22-31)

¹ *lit*: sunk, *i.e.*, on their pillars under the deep. Or: settled.

² *or*: cultivable ground.

³ *lit*: dusts.

⁴ The old Babylonian myth of the divided body of Tiamat, separating the upper from the lower ocean by a solid barrier (*cf.* GY 1 : 3 and GPM 21 : 3). Heb: *thōm*, the same word as Tiamat.

⁵ This ancient concept agrees curiously with the modern scientific theory that continents are really floating and gradually drifting further apart. Inspired writers unconsciously intuited much that systematic science long left unknown.

⁶ *i.e.*, the sons of Ādām, traditional ancestor of all men.

2. "Now he who finds me finds life¹ and gains favour² from YAHWEH, while he who misses me does violence to³ himself; all who hate me love death. . . . My fruit is better than (the) finest gold,⁴ . . . and my profits than choicest silver, . . . to let my lovers inherit substance when I fill their treasuries (with good things)." (Prov. 8 : 35-36, 19, 21)

3. But wisdom, where can it be found? And where is the place of understanding? Man does not know its value,⁵ nor is it found in the land of the living; the deep⁶ says, "It is not in me", and the sea says, "Nor is it with me". No solid gold can buy it, neither can silver be weighed for the cost of it; . . . no talk can be made of coral⁷ or of crystal,⁸ and the price of wisdom is more than rubies.⁹

¹ LXX: My outgoings are the outgoings of life; *i.e.*, I myself am Life. How 'modern' this concept that life is the real teacher, the real wisdom!

² *or*: graces.

³ *or*: wrongs, injures.

⁴ Heb: *hārūts*.

⁵ LXX: way. But other ancient versions support the Heb; Wisdom is not available for purchase in any market.

⁶ The same word *thōm*.

⁷ A guess, says Peake; Heb: *rāmōt* (cf. Ezek. 27 : 16).

⁸ Heb: *gābīṣ*, a word cognate with *elgābīṣ*, hailstone.

⁹ Peake prefers 'red corals'; or it may be garnets.

(Job 28 : 12-15, 18) Her ways¹ are ways of gentleness, and all her paths are peace. She is the tree of life² to those who capture her ; (Prov. 3 : 17-18) she gives your head a tiara of graces, she hands to you a crown of glory ! (Prov. 4 : 9)

4. God knows where she is,³ and He is aware of her abode ; (Job 28 : 23) for it is YAHWEH who gives Wisdom, from His mouth⁴ (come) Knowledge and Understanding.⁵ (Prov. 2 : 6) Behold, looking to the Lord, that is Wisdom, and to depart from evil is Understanding.⁶ (Job 28)

And here we have a hymn in honour of that majestic mighty Creative Word of Power, the Mind of God, the real Wisdom underlying every Law, the heart of every true religion. The fullness of wisdom can be known to God alone, but to revere Him and avoid all evil is enough for human life ; this, added to the experientia knowledge of Him (Gk : *gnōsis* ; Skt : *jñāna* ; Heb : *da'at*) through love, is the whole of spirituality, the aim of life and its overwhelming recompense.

¹ or : the way to her (S). Heb : *no'am*, graciousness.

² A veritable *kalpataru*, yielding everything desired in life.

³ God alone knows real Wisdom, which is as infinite as Himself, in a sense identical with Himself. 'Wisdom' in this section is a mere metaphor, and not a fully personified Being as in later works, the *Logos*.

⁴ or : presence ; LXX : *prosōpon*.

⁵ The three qualities are *sophia*, *gnōsis* and *sunesis*.

⁶ LXX : *epistēmē*.

56. He who Trusts in God

1. O YAHWEH, God of Israel, who dwellest above the Cherubim, Thou, Thou alone, art the God of all earth's kingdoms,¹ (for) Thou hast made the heavens and the earth ! (2 K. 19 : 15) With Thee is the fountain of life ;² in Thy Light do we see light,³ (Ps. 36 : 9) who wearest Light as a garment. (Ps. 104 : 2) Thou holdest in peace of peace⁴ the nature⁵ stayed (on Thee) because it trusts in Thee, (Isa. 26 : 3) and from of old⁶ they have not heard or (learned) by ear, nor has eye seen a God besides Thee who works for the one relying on⁷ Him. (Isa. 64 : 4) Though all the peoples⁸ walk, each in the name of its own God, as for us we shall walk in the name of

¹ Different nations worship Him by different names and think of Him in various, often unworthy, ways ; but He alone is God, and to Him their worship is blindly and unknowingly dedicated. So Fleg tells us : " The Talmud forbids one to interrupt idolaters in prayer before their idols, for it is this God whom they are addressing without knowing it " (p. 37).

² Spiritual life as well as physical (S).

³ Only through His Light can we see the higher ends of living.

⁴ *i.e.* the utmost peace, beyond all understanding.

⁵ Heb : *yētsēr*, the innate tendency, or mind. Peace comes only from a steadfast adherence to the Changeless and Unmoving One.

⁶ Heb : *mē-'ōlām*, *lit* : from eternity.

⁷ *lit* : waits for.

⁸ *or* : (Meanwhile) let all the peoples.

YAHWEH our God for ever and ever ;¹ (Mic. 4 : 5) (for) it is not for man to walk and direct his (own) steps² (Jer. 10 : 23) (and) we trust in YAHWEH our God. (2 K. 18 : 22)

2. YAHWEH, my heart is not haughty, nor are my eyes (lifted) high ; neither do I concern myself in things too great, too hard,³ for me. Surely I have bowed down⁴ and quieted my desires like a weaned child with his mother ;⁵ my desire⁶ is on me like a weaned child. (Ps. 131 : 1-2) I have kept YAHWEH always in front of me ;⁷ because (He is) at my right hand I shall not be moved. (Ps. 16 : 8) YAHWEH is my Light⁸ and my Help, whom can I fear ? (Ps. 27 : 1) My soul

¹ Heb : *l'ôlām wā'ed* ; Cheyne : " We will walk all the more steadily ".

² LXX : ' a man's way is not his own, nor shall a man go and direct his going '.

³ *i.e.*, high philosophy, such as that of the Greeks, says Peake.

⁴ *or* : stilled.

⁵ Just as a baby sits quietly happy on a mother's lap even when no longer seeking or expecting milk from her, I love God even when He does not give me what I desire.

⁶ *lit* : soul.

⁷ *Shulchan Aruch* says : " This is a leading principle in religion, and in the upward strivings of the righteous who walk ever in the presence of God." Bro. Lawrence based his own great sanctity on this practice.

⁸ These words form the motto of Oxford University : "*Domini illuminatio mea*".

(is turned) to the Lord more than watchmen to the morning,¹ (Ps. 130 : 6) (and) I will dwell in **His** Tent for ages ! (Ps. 61 : 4)

The simple clinging of a child to God, keeping Him always in the longing heart and mind, is religion's very heart and soul, the source of all real joy and peace. Surrender to Him is the utmost, the final, stage in the spiritual path ; to know oneself as a very nothingness whose being is in Him alone, to know Him as the total Fullness, the *plērōma* of bliss and power and life and truth and beauty and love and light—and every other noble thought the mind conceives, and infinite glories beyond—this alone is wisdom, and true Theosophy. Dr. Cohen rightly calls the lovely Psalm 131 "a literary gem of exquisite beauty and surpassing spirituality" ; it rightly stands here in this grand and climactic section of our 'Gospel of Israel'.

57. Is Truly Happy

O taste and see how good YAHWEH is (and how) happy is the strong man who takes refuge in Him, (Ps. 34 : 8) who has not walked by the advice of the wicked and has not persisted² in the way of sinners³ nor sat in the company of

¹ My whole being is turned towards Him with aspiring faith (S). LXX : "My soul has hoped in the Lord from morning watch till night" (*apo phulakēs prōias mekhri nuktos*). The *Targum* understands by 'watchmen' the Levites awaiting the time of morning sacrifice.

² *lit* : stood. Note the climax here—walked, stood, sat—each denoting a greater degree of association. The *scoffers*, or scornful, are those who mock at God's Law and wilfully defy it ; LXX calls them the pestilent.

³ *i.e.*, those who miss the true way of living (S).

scoffers—but his delight ¹ is in YAHWEH's Law and he meditates in His Law day and night ! (Ps. 1 : 1-2) Let the devotees ² exult in glory, ³ let them sing for joy upon their beds ; . . . He is the glory of all His devotees ! ⁴ (Ps. 149 : 5, 9) So do all those who take refuge in Thee rejoice, they shout for joy for ever while Thou dost shelter them ; ⁵ and let those who love Thy Name ⁶ exult in Thee ! (Ps. 5 : 11-12)

Only those who have reached the height of true surrender (*sarva dharmānparityajya*), clinging almost instinctively to the lovers of the One and shunning those who scorn His love, can know what real happiness can be. It is a joy which overflows in bubbling jubilee, wells up in silent or shouting ecstasy, stills the heart into wondering rapture—"O wonderful Lord, how excellent is Thy Name in all the earth !"

58. The Glory of a Devotee

1. Have you not known, have you not heard (that) YAHWEH is the Eternal ⁷ God,

¹ The negative aspect is naturally followed here by the positive. Peake here reads 'the fear of YAHWEH'.

² or : saints, pious, lovers (Heb : *has'īdim*).

³ or : be raised into glory (*kabōd*).

⁴ or : Such is the glory, or privilege, of all His saints. So LXX.

⁵ LXX : dwell among them.

⁶ Peake says (p. 374) : "The Name of YAHWEH is His revealed character".

⁷ *lil* : of ages, or everlasting.

Creator of the ends of the earth? He does not faint¹ or grow weary, nor is there searching out of His discernment;² He gives power to the faint and to the helpless³ He increases strength. Even⁴ youths may faint and grow weary and choice young men utterly give way,⁵ yet those who rely on⁶ YAHWEH get new strength; they put forth wings⁷ like eagles, they run without growing tired, they walk and do not faint. (Isa. 40 : 28-31)

2. YAHWEH's eyes (are turned) towards the righteous and His ears towards their cry; . . . YAHWEH is near to the brokenhearted⁸ and saves the crushed in spirit. (Ps. 34 : 15, 18) for He knows those who trust in Him. (Nah. 1 : 7) It is futile for you to rise early and sit up late, eating the bread of toil; what is due⁹

¹ LXX : grow hungry.

² S : It is not for man to question His ways (*aisthēma*).

³ *lit* : one without might.

⁴ *or* : though.

⁵ *or* : fall, collapse.

⁶ *or* : wait for.

⁷ *or* : mount up with wings ; cf. GY 28 : 2. LXX : put forth new feathers.

⁸ Hertz writes : "Sorrow purges the human breast of its dross, and as nothing else opens the eyes of the soul to spiritual vision and values." Cf. Ps. 119 : 71 and notes on GY 32.

⁹ *lit* : so. Even without effort the devotee gets all he needs, while the worldly man has to struggle day and night for it.

He gives to His beloved (even) in sleep.
(Ps. 127 : 2)

3. Now are His lovers like the appearance of the sun in its might, (Jud. 5 : 31) and (that is) like a bridegroom coming out of his chamber, rejoicing like a hero to run a race ; (Ps. 19 : 5) and the path of the righteous is like the growing light which slowly increases until the day has come.¹ (Prov. 4 : 18) Yes, the wise² shine like the brightness of the sky,³ and those who turn many to righteousness⁴ like stars for ever and ever ! (Dan. 12 : 3)

He undertakes all responsibility for those who "throw on Him all their cares" and anxieties (cf. Gita 9 : 22). Never will He fail His devotee, for He is not like a human friend, frail, fickle or forgetful, but of infinite might and wakefulness. One who trusts Him need not plan or struggle for himself ; 'Vishnu' leaves to his own resources the devotee who lifts a sword, but rushes to defend one who looks to Him alone. There is no limit to the glory of such a devotee, for he is clothed with the power and greatness of his Redeemer evermore, and God is his glory then.

¹ LXX : until the day has fully come. It may be 'the day of the Lord', or the good old age of a righteous life, says Peake.

² Not in intellectual but in moral wisdom.

³ *lit* : the vault, or 'firmament'.

⁴ *lit* : make many righteous.

59. The Lord is My Shepherd

1. • YAHWEH is my Shepherd, 'I shall not want';¹ in pastures of tender grass He makes me lie, He leads me beside the waters of repose;² He restores³ my soul, He guides me into right paths for His name's sake.⁴ Even when I walk in the valley of deepest gloom⁵ I fear no evil,⁶ for Thou art with me, Thy rod and Thy staff they comfort me.⁷ (Ps. 23 : 1-4)

Thou preparest before me a table in front of my enemies,⁸ Thou hast anointed my head with oil;⁹ my cup overflows! Surely goodness and love follow me all the days of my life,

¹ Cf. Gen. 48 : 15, and the idea behind GH 1-8, the 'Poimandres', and Sri Krishna as the Cowherd. It is a lovely and widespread name for God. When He who owns all is He who feeds us, how can we run short?

² Not stagnant waters, but waters beside which we may rest on a hot day and enjoy the breeze cooled by crossing them.

³ or : refreshes.

⁴ So that His real nature may be known to men.

⁵ Not "of the shadow of death", but rather the dark ravines where dangers may lurk.

⁶ or : hurt. Not moral evil, but rather misfortune or pain.

⁷ The *rod* protects from wild beasts, the *staff* supports on the rough desert road of life. For rod, we may prefer 'club'.

⁸ or : adversaries.

⁹ For coolness and refreshment, as Egyptians did with scented cones during banquets. There is no idea here of 'the Lord's Anointed' or King.

and I dwell in YAHWEH'S House for length of days!¹ (Ps. 23 : 5-6)

Of this lovely poem A. Maclaren says (quoted by S): "The world could spare many a large book better than this sunny little Psalm. It has dried many tears and supplied the mould into which many hearts have poured their peaceful faith." It has sounded its music on the lisping lips of tiny children as the first words committed to their childish memory, and remained through life sweetly associated with a long-dead mother who taught it them in babyhood; it has soothed the fears and calmed the anxious doubts of countless pilgrims through death's shadowed gates, and lit with glad confidence and courage the faces of the dying, by reminding them that whatever may betide their loving God is always their companion. How many martyrs have been strengthened by its words!

O-R (p. 87) quote a delightful parallel from ancient Elam: "Come, I will go, O my God, into the presence of the lords of destiny (*annunaki*). I will pass from the tomb (?); I will take hold of Thy hand; I will hear the verdict before the great gods (of judgment), clasping Thy feet. Thou enlightenest the house of darkness, O my God; Thou wilt deliver me from the thicket of weakness and weariness. In the land of dire distress Thou wilt look upon me, Thou wilt refresh me with water and oil in the thirsty land."

How sweet to know the hearts of all mankind akin, to clasp hands across the gulf of countless centuries, to hear the yearnings of our own heart echoed on the lips of those unseen mortals who before history began entered the dim paths of death, where we in turn will follow them!

¹ *i.e.*, as in LXX: for a very long time.

CHAPTER NINE

THE BELOVED AND HIS BRIDE

It is the tragic tale of a perfect love betrayed, of a humanity defiled by sin and alienated from its destined glory, of a heart-wrung Husband faithful to His faithless spouse, and longing ever to draw her home to a restored love by the very power of His gentleness. The world was made for her—that a people should be His chosen servant faithfully devoted to His cause; He dowered her with every beauty, held her lovingly in His thought, and was loved by her in turn. Then, seduced by other so-called gods, she fell away from Him, polluted His love, spurned His will, heaped insult on insult to justify her faithlessness, and plunged herself into the abyss of misery through alienation from her only Good. Yet through it all God clings to the memory of her early love for Him and pleads tenderly with her to return to Him, once more to dedicate herself to Love. He promises He will then give Himself to her more fully than she has ever dreamed in earlier days, and she will then for ever be His wedded wife.

60. The Choice of Zion

1. O YAHWEH, God, . . . Thou hast confirmed for Thyself Thy people Israel (as)

a people eternally¹ for Thee, while Thou YAHWEH hast become God to them ! (2 Sam. 7 : 22, 24) So now, O God of Israel, . . . so that Thine eyes may be open night and day towards this House, . . . listen to the petition of Thy servant² and Thy people Israel, who pray (facing) towards this place, and hear Thou in³ Heaven Thy dwelling-place, and, hearing, forgive,⁴ . . . and do, and give to each according to all his ways whose heart Thou knowest, for it is Thou who alone knowest the hearts of all the sons of Adam. (1 K. 8 : 26, 29-30, 39)

2. Moreover, about the stranger who is not one of Thy people Israel but comes from a distant land for Thy name's sake, . . . when he comes and prays towards this House, hear Thou in Heaven Thy dwelling-place and do all that the stranger invokes Thee for,⁵ so that

¹ Heb: '*ad 'olam*. Nothing can break the link, though if violated on the human side it must bring Israel great suffering to purify her.

² *or*: worshipper. It *may* refer to Israel as a unity, or to any single Israelite; the whole people was His Servant.

³ *lit*: towards (*el*).

⁴ While the Israelite needs forgiveness, reconciliation, the foreigner does not; his turning to God is its own reconciliation. Such is the responsibility of being an Israelite or Jew !

⁵ Not every Scripture opens its Shrine to foreigners on almost equal or preferential terms.

all the peoples of the earth may know Thy Name, to revere Thee like Thy people Israel, and may know that Thy Name is repeated over this House.¹ (1 K. 8 : 41-43)

3. (Then shall all men say :) "Pray for the welfare² of Jerusalem; may those who love you prosper! May peace be within your walls, prosperity in your palaces! For the sake of my brethren and companions³ I now say, 'Peace be in you!' For the sake of the House of YAHWEH our God, I seek good for you!"⁴ (Ps. 122 : 6-9) For YAHWEH has chosen Zion, He has desired it for His dwelling, (saying,) "This is My rest for ever and ever, (Ps. 132 : 13-14) so that My servant David, (1 K. 11 : 36) the Anointed of Jacob's God whom Israel delights to praise,⁵ (2 Sam. 23 : 1) may always have a light before Me⁶ in Jerusalem, the City I have chosen for Myself to put My Name there. (1 K. 11 : 36)

¹ *i.e.*, that it is called by Thy Name; it is *Thy* House.

² *or*: peace, *i.e.*, state of 'wholeness' wherein no desirable thing is lacking. There is an elaborate play in the Heb. words here: *ša'alū šlōm Yrūšālām : yšlāyw ohabāyik*.

³ Lat: *sodales*, *i.e.*, whose fortunes are linked with the City.

⁴ LXX: I have indeed spoken peace of thee.

⁵ The AV rendering here is impossible.

⁶ *i.e.*, have a successor as King (*cf.* GY 39 : 2).

It is I who have installed My King on Zion,¹ My holy mountain; (Ps. 2 : 6) so My eyes and My heart shall be there perpetually.² (1 K. 9 : 3) Here will I dwell, for so have I desired ! " (Ps. 132 : 14)

God, who dwells everywhere equally, yet for our weakness chooses a holy spot where we may see His dwelling. He fills that temple with His holy Presence, so that even the foreigner, the infidel, may find Him there and resort to Him for his life's and heart's every need.

61. The Beauty of God's Bride

1. How beautiful³ are your tents, O Jacob, your dwellings, Israel ! (They are) spread out like valleys,⁴ like gardens by a riverside, like lign-aloes planted by YAHWEH,⁵ like terebinths⁶ beside the waters ! (Num. 24 : 5-6)

¹ LXX : " I have been made King by Him on Zion."

² *lit* : all the days.

³ *lit* : goodly ; (cf. GPM 66 : 1).

⁴ LXX : like shady groves. R reads : like streams wending their long way.

⁵ *i.e.*, growing naturally.

⁶ Cedars (AV) do not grow beside waters, says Peake. The terebinth (cf. GY 5 : 2) is a noble shady tree (*ēylōn*) which grows to 20 or 40 feet and is not evergreen. It has small lancet-shaped leaves, small flowers, and clusters of small oval berries like grapes. There are many branches. (EB)

2. Thus says the God YAHWEH: (Ezek. 46 : 1) "To a beautiful and delicate (girl) do I compare¹ the daughter of Zion. (Jer. 6 : 2) Now, (Zion), I passed by you and looked at you, and behold your time was (then) the time for love.² . . . So I swore to you and entered into a Covenant with you," says the Lord YAHWEH, "and you became Mine. Then I washed you with water . . . and anointed you with oil; . . . I decked you also with ornaments, . . . and (set) a lovely crown upon your head. . . . Then your name went out among the nations because of your beauty, for it was perfect in My own loveliness which I put on you."³ (Ezek. 16 : 8-9, 11-12, 14)

Beautiful is indeed the Lord's abode, lovely the human soul glorified by His constant presence! Ideal Israel, the chosen people, selected from among the nations to be God's special child and messenger, is by Him adorned with all His wisdom so that she may tell His glories to the world.

¹ So AV reads. S prefers "I will cut off". LXX: Thy pride shall be taken away.

² *i.e.*, you were already ripe for love. This is why God entered into the Covenant (*cf.* GY 20 : 1). .

³ It is God Himself who purifies and adorns the devotee; her beauty is His beauty only and not her own, her virtues are His alone (*cf.* GGS 47).

62. His Love for Her

1. When Israel was young, then I loved him and from Egypt I called (him to be) ¹ My son ; . . . and it was I who taught Ephraim ² to walk, holding them by their arms, but they did not know that I healed them.³ (Hos. 11 : 1, 3) (Then) was Israel set apart for YAHWEH ; (Jer. 2 : 3) I drew them (to Me) with humanities,⁴ with bonds of love,⁵ . . . and fed them gently. (Hos. 11 : 4)

2. In your favour ⁶ I remember the affection of your youth, the love of your betrothal, how you went after Me in the wilderness, into an unsown land.⁷ (Jer. 2 : 2) Yes, I have loved you with everlasting

¹ Some such words, suggested by Peake, do seem needed here. Israel as a nation only became God's Son when he accepted the Law at Sinai ; before that he was selected to play the rôle, if he himself were willing to undertake the responsibility.

² The district in Central Palestine where the North Kingdom had its capital ; thus used here as a synonym for Israel.

³ They thought at the time it was the bronze serpent (Num. 21 : 9).

⁴ *lit* : cords of a man (AV), as a man kindly treats his yoke of oxen, gently pulling.

⁵ *or* : kindness (Heb : *hesed*).

⁶ *lit* : for you.

⁷ It was like a bride going into a far land to seal her kinship with God the groom, says S.

love,¹ therefore have I drawn you (to Me) by (My) affection.² (Jer. 31 : 3) How can I give you up,³ Ephraim, abandon you, O Israel? (Hos. 11 : 8) Is (not)⁴ Ephraim a pet son to me, is he (not)⁴ a child of delights? For whenever I speak of him I still earnestly remember him, (and) therefore My heart⁵ yearns for him. (Jer. 31 : 20) Can a woman forget her sucking babe and have no pity on the son of her (own) womb? Yes, these may forget, yet will I not forget you. Look, I have carved you on the palms of My hands, your walls are continually before Me!⁶ (Isa. 49 : 15-16)

3. You are all fair, My love, and there is no spot in you! . . . You have ravished My heart⁷ with one (glance) of your eyes,⁸ with one bead of your necklace!⁹ How sweet are

¹ Heb : *w ahabata 'olām ahabtik*.

² Heb : *hāsed*.

³ *or* : deal with you.

⁴ The expected answer is obviously Yes, so in English a *not* is required here. 'Child of delights', *i.e.*, one dandled and cuddled on the knee,

⁵ *lit* : bowels, the supposed seat of emotions.

⁶ Cf. GN 17 : 3. God *loves* His devotee even in a human way

⁷ *i.e.*, put new heart into Me (S).

⁸ So the *ketib*; *qere* is : one eye, used as a silent signal of love.

⁹ Moffatt reads : with a turn of your neck ; Peake, one chain of your jewellery. The style is here perhaps dialectic. .

your caresses,¹ My sister, My bride! (Cant. 4 : 7, 9-10) Rise up, My love, My fair one, and come away! For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time for pruning has come, and the voice of the turtledove is heard in our land; the figtree crimsons her winter-figs, and the blossoming vines give out their fragrance. Arise, My love, My fair one, and come away!² (Cant. 2 : 10-13)

With what great love Israel's Father-God cherished her, taught her all a child must know, nourished her with food from heaven, drew her to Himself with human love-strings. Never can He forget her trust and loyalty when she adventured into the wild deserts in search of Him; never can He set aside the hope that she will yet be a worthy partner of His love! More tender than a mother's love is His for her, more constant His thought of her, His longing for her welfare and her restoration. He sees her loveliness, Her purity gifted by His own generosity, which won His love to her, and calls her to the waiting warmth of His embrace.

Cohen, writing on Hosea (S pp. 41-42), says: "Jewish history proves the love of God for Israel. Is not the miraculous survival of this people the best proof of such loving solicitude? . . . It was this Divine care in the early days of their newly acquired nationhood that

¹ LXX: breasts.

² *i.e.*, the cloudy season of February-March is gone and the bright weather of March-April has come, with the migratory turtledoves of the spring; warmth brings out flowers and fruits, and now is the time for love too to ripen.

endowed the people of Israel with the strength necessary to endure the vicissitudes of their history." And has any people, subjected to such an agelong martyrdom, survived it all and been able to look out with faith and confidence through the present clouds into that glorious Future which God has promised Israel ?

63. Zion's Love for Her Spouse

1. My Beloved is fresh¹ and ruddy, . . . His talk² is most sweet ; yes, He is altogether lovely³—(Cant. 5 : 10, 16) and He is longing for me!⁴ (Cant. 7 : 10) Let my Beloved come into His garden and eat His precious fruits!⁵ (Cant. 4 : 16) (Now) has my Beloved gone down into His garden, to the flowerbeds of balsam, to feed⁶ in the gardens and to gather lilies. (Cant. 6 : 2) My Beloved is mine and I am His ; He feeds among the lilies until the

¹ *lit* : white ; *i.e.*, fair and healthy-looking. Moffatt's word is used.

² *lit* : palate ; AJ (S) has ' mouth ', and Moffatt ' kisses ' ; LXX : throat.

³ *lit* : praiseworthy (Heb : *maḥamadim*, the same root as in the name of the Arabian Prophet).

⁴ *lit* : His desire is for me ; LXX : turning (*epistrophē*).

⁵ The pleasure-garden is the wife ; she offers herself freely and all the charms of her person to Him to whom they all belong. For ' Beloved ' LXX reads ' kinsman ' (*adelphidos*).

⁶ LXX : to feed (His flock) in the gardens.

day breathe¹ and the shadows flee away.
(Cant. 2 : 16-17)

2. As the hind pants after the water-brooks, so does my soul pant after Thee, O God ; my soul thirsts for God, for the living God : when shall I come and see God's face ?² (Ps. 42 : 1-2) O God, . . . my soul thirsts for Thee, my flesh longs for Thee like³ a dry and weary land where no water is, (Ps. 63 : 1) for Thy caresses are better than wine. (Cant. 1 : 2) Whom have I in heaven (but Thee) ? And having⁴ Thee I desire nothing (else) upon the earth ! (Ps. 73 : 25)

3. Let Him kiss me with the kisses of His mouth, (Cant. 1 : 2) (for) the nearness⁵ of God is my good ; (Ps. 73 : 28) (though) I sleep, yet my heart is awake. (Cant. 5 : 2) Upon my bed in the night hours I sought Him whom my soul loves ; I sought Him, but could not find Him.⁶ I will rise now and go about the

¹ *i.e.*, until the evening breezes rise (S) ; but it seems better to understand 'come into being' *i.e.*, dawn ; for the night is the time for lovers to be together, until its shadows flee away.

² S : appear before God, when pure.

³ Reading *ka* [for the very similar *ba*, 'in'].

⁴ *lit* : besides.

⁵ *i.e.*, in worship and prayer, close contact with God.

⁶ LXX here adds, probably rightly : " I called Him, but He did not listen to me."

city, . . . I will seek Him whom my soul loves. (Cant. 3 : 1-2) I implore you, daughters of Jerusalem, if you find my Beloved—what will you tell Him?—that I am wounded¹ with love! (Cant. 5 : 8) (For) I am my Beloved's and my Beloved is mine! (Cant. 6 : 3)

She too loves Him and finds in Him her joy, the comfort of her sorrows, the aspiration of her heart's leaping flame. She longs for Him and restlessly passes night's long hours in thoughts of Him. In her heart she knows well that nothing can ever really end their love, for she was made for Him and in Him alone can live; without Him she must surely die. So the search for Him will go on, through the centuries, until her union with Him has been consummated, made perfect.

64. Yet Israel has Betrayed her Lord

1. Like a lily³ among the thorns,³ so is My love among the daughters; (Cant. 2 : 2) behold, you are fair, My love, behold, you are fair! You have dove's eyes.⁴ (Cant. 1 : 15) But because of your fame⁵ you trusted in your

¹ or : sick ; LXX : *tetrōmenē agapēs*, wounded with love—a familiar term among the Western mystics.

² Peake : scarlet anemone.

³ Moffatt : briars.

⁴ *lit* : your eyes are doves ; *i.e.*, show your gentle nature.

⁵ *lit* : name Cf. GY 61 : 2.

beauty and played me false;¹ . . . you took (some) of your garments and adorned your High Places (with bright) colours;² . . . you took your fair jewels of My gold and My silver which I had given you, and made male images for yourself; (Ezek. 16: 15-17) also you took your sons and daughters whom you had borne to Me, and sacrificed them to them to be devoured.³ (Ezek. 16: 20) Then you went to Molech⁴ with (scented) oil and increased your perfumes;⁵ (Isa. 57: 9) you have acted **like** the adulterous wife taking strangers instead of her husband. (Ezek. 16: 32)

2. Surely as⁶ a wife betrays⁷ her husband,⁸ so have you betrayed Me, O house of

¹ *lit*: played the harlot, a strong Elizabethan word (*wat-tiznā*).

² Hanging strips of cloth on a worshipped tree, as even now in Syria, and on the Vastraharan Tree at Brindavan.

³ The common human sacrifices of the time and place, specially offering infant sons to be burned on the red-hot arms of the statue.

⁴ *lit*: The King; name of the demon-god of Ammon and Phoenicia, a name also naturally given to YAHWEH, with which went the practice of human sacrifice to defile Israel's cult.

⁵ *i.e.*, lavishly used scents, to attract to ritual prostitution.

⁶ *or*: just as.

⁷ *or*: steals away from, acts treacherously.

⁸ *lit*: companion, lover, spouse.

Israel, (Jer. 3 : 20) although I was a husband ¹ to **you**—(Jer. 31 : 32) for your Maker is your Husband. (Isa. 54 : 5) (But now) I have forsaken My house, I have thrown away My heritage, I have given the darling of My soul into the hand of her enemies. (Jer. 12 : 7) What has My darling (to do) in My house, (since) the majority (of her people) act filthily,² (Jer. 11 : 15) and when she was Mine³ she yet doted on her lovers? (Ezek. 23 : 5)

3. Look, if a man put away his wife and she leave him and become another man's, may he return to her again?⁴ (No!) . . . But you have played loose with many lovers,⁵ (Jer. 3 : 1) (and now) all your lovers have forgotten you, they do not care for you;⁶ (Jer. 30 : 14) so YAHWEH says, "Return to Me!" (Jer. 3 : 1)

¹ *or*: lord (Heb: *bā'altî*). English too uses the same word 'lord' for 'husband'; the word *lit*: means 'loaf-giver', *i.e.*, Providence.

² LXX: "Why has My beloved worked abomination in My house?" Driver: "she brings evil devices to pass". Moffat: "she has given herself to evil ways". It is a hard passage.

³ *lit*: under Me.

⁴ Remarriage of a divorced wife was forbidden to men, yet God would welcome back His faithless spouse.

⁵ *i.e.*, her allies, such as Egypt and Assyria, with whose deities she also at times flirted.

⁶ *lit*: do not seek you.

4. (O) maiden daughter of Zion, (Isa. 37 : 22) rebuke¹ your mother, rebuke (her), for she is not (now) My wife, neither am I her Husband; (Hos. 2 : 2) My mind has been alienated from her. (Ezek. 23 : 18) So let her put away her looseness out of her sight² and her adulteries from her bosom, lest I strip her naked and leave her as on the day she was born, and make her like a wilderness,³ and turn her into a dry land, and slay her with thirst !⁴ (Hos. 2 : 2-3)

Yet, so perverse the human heart, her very love for Him led her astray to worship rivals; she ascribed her loveliness to them, blessed them for her jewels; she wasted her affection on worthless images that claimed to represent His glory. So she betrayed her love through ignorance of His real nature, forsook her Spouse, despised His forgiving appeal to come back to Him again—until the fruits of her own foolishness fell on her and He whom she had abandoned had to turn away awhile. By the agony of loneliness and desertion she had to learn once more that the absence of His smile must ever be a hell for her; and the fate of an adulteress, to be left naked in the field, must be her deserved fate if she continues faithless to her only Lord.

¹ S : plead with.

² *or* : from her face, presence. Moffatt : "Bid her clear her face of harlotry and her breasts of adulterous charms"—the seductive artificial beauties, S explains. *lit* : from between her breasts, *i.e.*, her heart.

³ *i.e.*, ownerless, without any protecting God, This is how adulteresses were treated, being put to open shame.

⁴ *i.e.*, for the God who has abandoned her.

65. The Story of God's Vineyard

1. My Darling had a Vineyard on a very fruitful slope,¹ and He dug it and cleared it of stones, then He planted it with the choicest vine, and He built a tower in the midst of it, and also hewed out a vat therein.² Then He looked³ for it to bring forth (fine) grapes, but it brought forth (only) wild grapes! (Isa. 5 : 5-6)

2. (He says :) " And now . . . judge, please, between Me and My Vineyard. What more could have been done for My Vineyard that I have not done in it? When I looked³ for it to bring forth grapes, why did it bring forth wild grapes? (Isa. 5 : 3-4)

3. " So now please let Me tell you what I will do⁴ to My Vineyard : (it is) to take away its hedge and it shall be eaten up, to break down its wall and it shall be trodden flat. I

¹ *lit* : a horn, the son of fatness ; *i.e.*, a fertile hill.

² He removed the idolatrous Canaanite rule, established Israel in the land instead, gave it a strong fortified capital at Jerusalem, and the rich plain of Jezreel for its nourishment, protected with an army.

³ *lit* : hoped ; LXX : waited (patiently) for.

⁴ God's 'will to do' shows His irrevocable decision of prompt action. LXX : 'And now I will tell you what . . .'

will make an end of it; it shall not be pruned or hoed but shall come up (in) briars and thorns; I will also forbid the clouds to rain rain thereon!" (Isa. 5 : 5-6)

4. For the Vineyard of YAHWEH of Hosts is the house of Israel, and the men of Judah (are) the plant of His delight; He looked¹ for justice, but behold violence, for righteousness, and behold a cry!² (Isa. 5 : 7)

This song to a joyful crowd at the vintage festival is full of beautiful plays on words; it wins the audience to convict themselves, and only at the end points the moral of the parable in a shattering pair of assonances, while the gradually darkening mood is shown by a growing heaviness of rhythm. It dates from about B. C. 735.

God has done everything possible to ensure the happiness and fruitfulness of His people Israel; He has pruned her leafage, manured the soil whereon she grows, protected her tenderness from every foe. And yet, instead of fulfilling her destiny as the chosen Prophet to the nations, Israel has run to seed, become a wastrel plant, and mocked the loving care of her Divine Planter and Owner. What must He inevitably do with such a disappointment?

66. God Complains of His People

1. I have reared and brought up³ children, and it is they who have rebelled against Me!⁴

¹ *lit* : hoped ; LXX. waited (patiently) for.

² *mispat* . . . *mispat*; *tsdāqāh* . . . *ts'āqāh*.

³ Peake explains : with utmost care. Cf. GY 62 : 1 and GY 14-15.

⁴ LXX : set Me at nought. The contrast is the tragedy.

(Isa. 1 : 2) As a cage¹ is full of birds, so are their houses full of loot;² (it is) thus they have grown great³ and rich! . . . They even surpass the deeds of the wicked. They do not plead the cause, the cause of the orphan, to prosper it, nor do they consider⁴ the rights of the needy.⁵ . . . They have become well-fed horses, stallions at large, each neighing after its neighbour's mate! (Jer. 5 : 27-28, 8) (Meanwhile) the children gather faggots and the fathers kindle the fire, while the women knead dough to make cakes⁶ for the Queen of Heaven and to pour libations to other⁷ gods! (Jer. 7 : 18) Must I not punish for these things? . . . And must not My soul be avenged on a nation which is like this? (Jer. 5 : 9)

¹ LXX : snare.

² *lit* : deceit ; *i.e.*, what has been dishonestly gained, injustice.

³ *or* : and yet they prosper, despite their wickedness they thrive.

⁴ *lit* : judge, assess.

⁵ LXX : widows (*khēras*).

⁶ Heb : *kawwanim*, a foreign word. EB (col. 3993) says certain Arabs still bake cakes in honour of Mary as Queen of Heaven ; here it was the worship of Ashtarte, the Mother-Goddess, almost universal in early times from Spain to India or beyond, identified with Venus, Isis, and the rest.

⁷ *i.e.*, alien, foreign.

2. O Israel, (Hos. 10 : 9) I brought you to the land of fertility¹ to eat its fruit and its goodness,² but (when) you went in you defiled My land and made My heritage a loathsome thing.³ (Jer. 2 : 7) YAHWEH comes to court⁴ with the Elders of His people and its Princes : "It is you who have eaten up⁵ the vineyard, the spoils of the poor are in your houses ; what do you mean by grinding the faces of the poor? (Isa. 3 : 14-15) How can you say, 'We are wise and YAHWEH's Law⁶ is with us'? Look, certainly the futile pen of the scribes has worked in vain ; wise men are shamed and snared (in their folly) ; see, they have rejected YAHWEH's word, and what wisdom (can) they have? (Jer. 8 : 8-9)

3. In you they have made light of⁷ father and mother, in your midst have they dealt

¹ LXX: Carmel ; Heb : *arets-hakkarmel*.

² Perhaps hendiadys for 'its good fruit'.

³ In fact, it was quite natural first to worship the owners (ba'alim) of the land, and then to identify YAHWEH with the *one* Ba'al, and so carry on the bad old rites of Canaan.

⁴ *lit* : judgment.

⁵ Moffatt: stripped.

⁶ Probably the central portion of Deuteronomy ; they claimed to be fulfilling the Law even while violating it ; what use then the copying and study of such a Law? It may, though, as Peake admits, refer also to the legal regulations of the scribes, explaining the original Law.

⁷ LXX: reviled. Cf. GY 17 : 1.

oppressively with the foreigner,¹ the fatherless and widow they have vexed in you. My holy things you have despised and My sabbaths profaned; in you are men who carry tales² for the sake of shedding blood, and in you they eat (looking) towards³ the mountains, working filthiness⁴ in your midst! (Ezek. 22 : 7-9) So I will deal with you in the (same) way (as) you have acted, in that you have despised (your) oath (in order) to break the Covenant.⁵ . . . Then shall you remember your conduct⁶ and be ashamed, . . . and you will never again open (your) mouth in face of your shame—when I have been pacified towards you for all you have done. (Ezek. 16 : 59, 61, 63)

4. O my people, what (harm) have I done to you? And how have I wearied you?

¹ *or* : alien, stranger (Heb : *gēr*), despite the law in GY 47.

² LXX : robbers.

³ *or* : on. It was the idolatrous custom to offer food first to the gods living on the 'high places', specially the great mountains of Hermon in the north. Heb : *el-hehārīm*.

⁴ *or* : lewdness, ungodliness (LXX : *anosia*).

⁵ LXX : "You have dealt shamefully in these things to transgress My Covenant."

⁶ *lit* : ways. Israel will remember the long story of her sins.

Witness against Me!¹ (Mic. 6 : 3) Be corrected, O Jerusalem, lest My soul be torn away² from you, lest I make you (altogether) desolate, a land without inhabitant ; (Jer. 6 : 8) for My eye will not condone (sin),³ nor can I have pity ! (Ezek. 7 : 9)

The greater the loving care her Divine Father lavished on Israel, the greater the shame and misery of her rebellion. She has made a mockery of the very Law which could have guided her and saved her from her ruin ; by foul rites, she has outraged every instinct of humanity and wilfully torn asunder the marriage contract that linked her in blissful union with her God. What excuse can she allege ? In what way can she claim that the Covenant has already been violated by Him, that she should treat it now with such appalling contempt ? How can He do other than recognise the divorce she has herself proclaimed ?

67. And Pleads for Repentance

1. " Turn, backsliding⁴ children, . . . for it is I who am your Lord,⁵ . . . and I will bring you home to Zion ! (Jer. 3 : 14) Come now and let us settle (it)," says YAHWEH. " Though

¹ LXX : Answer Me !

² *lit* : pulled out—a painful separation indeed.

³ Cf. GY 27 : 1.

⁴ LXX : rebellious (*aphestēkotes*).

⁵ LXX : for I will rule over you (*katakuriēsō humōn*).

your sins be like scarlet¹ they shall be white² like snow, though they be red as crimson they shall be³ like wool! . . . Wash, cleanse (yourselves), put away the evil of your doings³ from My sight; cease doing evil, learn to do good: seek justice, set the oppressor right;⁴ give (his) rights to the fatherless, strive for the widow! (Isa. 1 : 18, 16-17) Throw away from you all your offences, . . . and make a new heart and a new spirit for yourselves. O why must you die, O house of Israel? For I take no pleasure in the death of one who dies, . . . so turn (to Me) and live! (Ezek. 18 : 31-32)

2. " (When) they come weeping and with prayers I will lead them, I will take them to⁵ the rivers of waters by a straight road wherein they shall not stumble.⁶ (Jer. 31 : 9) O that you would listen to My biddings! Then would your welfare be like a river and your

¹ LXX: purple, blood-colour (*hōs phoinikōn*); the purple came from a shellfish on the Phoenician coast.

² Peake prefers these as questions: "how shall they be . . . ?"

³ i.e., your wicked conduct. Sin isolates, repentance reunites.

⁴ LXX: relieve the oppressed.

⁵ *lit*: make them walk towards (Heb: *el*).

⁶ *or*: stray aside.

righteousness¹ like the waves of the sea, your seed be as numerous as the sand! (Isa. 48 : 18-19) Desist (from self-effort) and know it is I who am God;² (Ps. 40 : 11) then will I turn³ My hand upon you, purge away with lye your dross, and take away all your impurities.⁴ (Isa. 1 : 25) Then will I betroth you to Myself for ever; . . . you shall call Me 'my husband' and shall no longer call Me 'my lord.'⁵ (Hos. 2 : 19, 15).

Yet in spite of all her sin, the patient loving God stands and pleads with her to come again to Him, to forget and put away the ugly past, and make a new start. With open arms He stands there to welcome the least sign of a change of heart, promising to fill her life with blessings and to draw her for evermore into the sweetest intimacy of a perfect and eternal union with Him.

¹ *i.e.*, the prosperity righteousness assures.

² LXX: *skholasate kai gnōte hoti egō eimi ho Theos*. Heb: *harfū ūd' ū kī-anokī Elohīm*. This must not be misused to teach Advaita!

³ *i.e.*, continually striking, as the washerman does with clothes.

⁴ Moffatt: smelt out your slag in a furnace. *Lye* is an alkaline solution used in smelting an alloy. LXX: I will destroy the rebellious and take all transgressors away from you.

⁵ Peake: She shall call on her Husband and no longer call on the *ba'alim*. This verse, punning on the two meanings of the word *ba'al*, is recited while philacteries (*ṭfillōt*) are being tied, together with the verse that follows. The word used here for Husband is *īš-ī*, *līš*: 'my man', while the rejected word is *bā'al-ī*, which connotes the pagan field deities of Canaan. Heb: *tiqr'ī īšī ūlo' tiqr'ī-lī 'ōd bā'alī*.

CHAPTER TEN

MESSENGERS OF GRACE

God's mouthpiece is a man called from the beginning and purified by His grace, and then commissioned to go out and speak boldly to the world His message, teaching true Religion, knowing He will strengthen and inspire. It is a message that appeals to newness of life, to righteousness, devotion and kindliness, and promises His perpetual presence and support. His mission combines gentleness with courage; though he may even be overwhelmed by suffering, he may be denied, rejected, persecuted, even slain by men, yet victory is his at last. For God's whole omnipotent power stands behind His chosen Servant, ideal Israel, and inevitably brings his work at last to glorious fulfilment.

68. The Call of a Prophet

1. I saw the Lord¹ sitting on a high and uplifted throne, and His robe² filled the

¹ *i.e.*, the Sovereign Master, Adonāy.

² AV: train; *i.e.*, the skirts of His robe.

Sanctuary; ¹ Seraphim ² attended ³ Him, (and) each had six wings; he covered his face with two, with two he covered his feet, ⁴ and with two he hovered. ⁵ And one called to another, saying: "Holy, holy, holy is YAHWEH of Hosts; ⁶ what fills the whole earth is His Glory!" Then the bases of the thresholds ⁷ shook at the voice of the one who called, while the House began to fill with smoke. ⁸ (Isa. 6 : 1-4)

¹ *or* : Temple (Heb : *heykal*).

² *i.e.*, flying fiery serpents. They represented heavenly lightnings and protected the Temple thresholds, while the Cherubim represented thunderclouds and supported God's throne, with their help and that of the Ophanim. The serpent in the Garden of Eden (Gen. 3) may have been its guardian, suggests EB, while JE adds that they were winged creatures in no way connected originally with angels. Probably the 'brazen serpent' of Num. 21 : 8-9 was still in the Temple in B.C. 739 (cf. 2 K 18 : 4). There was a 'Serpent Pool' near Zion. A Bab. word *šarraḫū* refers to the god of fire, Nergal, and the Eg. *seref* was a mythical bird guarding tombs and carrying the deified King to heaven; serpents were also kept as guardians in Egyptian temples. In modern thought, the Seraphim are the highest and purest Order of Angels, nearest to God's glory.

³ *lit* : standing over.

⁴ Signs of great reverence and awe. Cf. GY 11 : 2.

⁵ *or* : flew. The word means : poised in readiness to obey immediately any command from God.

⁶ The Trisagion is explained in Targ. Jon. as holy in heaven, on the earth, and for ever. Heb: *Qādōš Qādōš Qādōš YHWH Tsbā'ōt mlo' kālhaārets kbōdō*.

⁷ LXX : lintels ; AV : doorposts.

⁸ Cf. GY 16 : 3—a manifestation of God's Presence in fragrant clouds of incense, as on the mountain at Sinai.

2. The word of YAHWEH came to me, saying: "Before I formed you in the womb I chose¹ you, and I set you apart before you came out of the vulva; I have given you as a Prophet to the nations." Then said I: "Ah, Lord YAHWEH, see, I do not know how to speak, for I am (only) a youth!"² (Jer. 1: 4-6) I am (also) a man of unclean lips and dwell among a people of unclean lips,³ **yet** my eyes have seen the King, YAHWEH of Hosts!" (Isa. 6: 5) But YAHWEH said to me: "Do not say 'I am a youth', for you shall go to whomsoever I send you and speak whatsoever I command. Do not be afraid of them, for I am with you to save you! (Jer. 1: 7-8) I have appointed you a watchman for the house of Israel."⁴ (Ezek. 33: 7)

3. Then flew towards me one of the Seraphim, in his hand a glowing stone which he had taken with the tongs off the altar, and

¹ *lit*: knew. Jeremiah's call was in about B.C. 625, five years after the call of Zarathushtra (traditional date). He was one of the most remarkable personalities in Israelitish history.

² *Cf.* GY 11: 4, almost the same plea. But his mission is universal.

³ How can impure lips rightly praise God (cf. GGS 2: 2)?

⁴ *Cf.* GY 40: 2. He is to sound the alarm of coming dangers; God will give him the needed strength and skill for his mission.

he made¹ (it) touch my mouth, saying: "See, this has touched your lips; now your iniquity is taken away² and your sin is expiated." (Isa. 6: 6-7) Then YAHWEH put out His hand and touched my mouth, and YAHWEH said to me: "See, I have put My words into your mouth;³ . . . so then gird up your loins, arise and speak to them all that I command you." (Jer. 1: 9, 17)

4. He also said to me: "Son of man,⁴ it is I who send you to the Israelites, to the rebellious nations who have revolted from Me, they and their fathers, . . . and you must speak My words to them (Ezek. 2: 3, 7) and warn them from Me, (Ezek. 33: 7) whether they listen or refuse⁵ (to hear). (Ezek. 2: 7) (In fact) you shall be laughed at and mocked, . . . (for) see, you are to them like the sound of a sweet and well-tuned lute,⁶ and they (will)

¹ *or.*: let.

² *lit*: covered. The holy fire from the altar could burn away sin's impurity.

³ Henceforth he will speak with God's own authority and power, being endowed with the needed moral and physical courage.

⁴ *ben-ādam*, the phrase used in Ezekiel's book, later than B.C. 586.

⁵ *or.*: turn away; LXX: fear.

⁶ *or.*: (rather freely) "You are to them like a most charming song of one who has a pleasant voice and plays a harp nicely."

hear your words but not carry them out; (Ezek. 23 : 32) for they show much love with their mouth, while their heart follows after their own desires. (Ezek. 33 : 32, 31) Israel is (now) an empty vine whose fruit was lovely (once)."¹ (Hos. 10 : 1) Then I said, "Here am I; send me!"² (Isa. 6 : 8).

The Prophet is called by God in person through some transcendental vision of His glory (cf. GI 33; GH 1-8; GJ 2; GZ 27-28; GMC 21; GGS 2; GY 5, 11 etc.), and consecrated by some special act of purification. He faces the task with diffidence and humility, but God encourages him with the promise to put His words into his mouth (cf. GY 11 : 4; GI 31 : 3), warns him that he must expect to be despised and ridiculed (GI 31, 36; GH 49 : 2), but He will certainly defend him from any real harm if he only delivers faithfully His message to the people.

69. The Word of the Lord

1. Then was (His word) in my heart like a raging fire enclosed in my bones, . . . and I could not control (it);³ . . . I cried out: (Jer.

i.e., They will listen to the famous speaker but will not heed what he says. But Ezekiel himself, the Prophet, is not deceived.

¹ LXX: "Israel is a vine with goodly branches, her fruit is plentiful."

² With spontaneous acceptance, the Prophet gladly offers himself in response to God's appeal (cf. GZ 52 : 4-7).

³ *lit*: I cannot eat it; LXX: bear it. Despite himself he must speak.

20 : 9, 8) "O Israelites, hear this word which YAHWEH has spoken of you! (Amos 3 : 1) The upright dwell in the land and the sincere¹ remain therein, but the wicked are cut off from the earth² and the transgressors rooted out of it. (Prov. 2 : 21-22) If you (would) return to the Almighty,³ . . . put away unrighteousness from your tents, (Job 22 : 23) depart from evil and do good, seek peace and follow it up.⁴ (Ps. 34 : 14) Speak, every man, truth with his neighbour, . . . and do not love a false oath;⁵ . . . administer true and peaceable justice in your courts. (Zech. 8 : 16-17) Show love⁶ and compassion each one to his brother, and do not oppress widow and fatherless, stranger or poor (man), and let none of you plan in your heart (any) evil against his brother.⁷ (Zech. 7 : 9-10) What YAHWEH requires of you is only to act (with) justice,

¹ *i.e.*, singleminded, honest.

² LXX : the paths of the ungodly shall perish.

³ Heb : *Ṣaddai*, a word of doubtful meaning, but usually so understood.

⁴ *i.e.*, Create harmony by removing obstacles to it, and persevere in this despite all opposition.

⁵ *i.e.*, perjury.

⁶ Heb : *hesed*.

⁷ LXX : "remember in his heart his brother's injury (to him) ".

and to love charity,¹ and to walk modestly² with your God; (Mic. 6 : 8) (for) then you will certainly have your delight in the Almighty and lift up your face to God,³ (Job 22 : 26) and remain for evermore (Ps. 37 : 27) in the land which YAHWEH swore to your fathers to give to you. (Deut. 28 : 11)

2. "Now then give your heart and your soul to (eager) search for YAHWEH your God; (1 Chr. 22 : 19) if you seek Him (earnestly) He will be found by you; but if you forsake Him He will indefinitely⁴ cast you off. . . . So serve Him with a whole⁵ heart and a willing mind. (1. Chr. 28 : 9) Rely on YAHWEH with all your heart, and do not incline to your own understanding; in all your conduct acknowledge Him,⁶ and it is He who shall

¹ Justice first, and then mercy in active kindness.

² *or*: chastely. Peake rightly calls this verse: "the best epitome of the religious morality and the moral religion of the Old Testament".

³ LXX: "Then shalt thou be bold before YAHWEH, looking up cheerfully to heaven." S adds, "being restored to respectful intimacy with God".

⁴ Heb: *lā'ad*, which does not mean what we mean by 'eternally'.

⁵ *or*: peaceful.

⁶ *i.e.*, His guidance and rulership. LXX transfers this to wisdom.

direct your paths. (Prov. 3 : 5-6) Throw your burden on YAHWEH, and He will support you ; (Ps. 55 : 22) the joyfulness of YAHWEH, that is your strength, (Neh. 8 : 10) (and) YAHWEH is with you so long as you are with Him." (2 Chr. 15 : 2)¹

The Message boils in the Prophet's heart and then rises like a torrent to his lips. He reminds the people of the 'law of equal returns'—good leads to good and bad comes to the bad—and of the glad results of a true repentance. God's demands are wholly reasonable: they are to love Him who is the source of all good, and to act righteously with all their fellows. Then will they be truly happy, and if they devote themselves to the real search for God He will be with them and lead them into all peace and joy.

70. The Mission of God's Servant

1. Behold My Servant² whom I support, My chosen one (in whom) My soul delights ;³ on him have I put My spirit, (and) he shall

¹ For a parallel to this sermon see GH 8 and GPM 95 : 2.

² Though Saadiah and ibn Ezra saw in this figure a memory of Jeremiah, Jewish thought (*cf.* JE) has always preferred to see Israel herself as God's 'chosen one' selected from the time before her very birth. Some have however seen Ezekiel, Job, or even, very late, the suffering Messiah, son of Joseph—a mysterious figure in legend of uncertain date and orthodoxy. Probably it refers specially to that part of the chosen Nation which is conscious of its destiny and faithful to it—the 'pious poor'. In a sense even Nebuchadrezzar, who carried out God's plans, and Cyrus, who permitted the Return, could claim the title.

³ LXX: "Jacob is My servant, I will help him ; Israel is My chosen, My soul has accepted him."

make justice¹ go out to (the) nations. He shall not cry (aloud),² nor shall he raise or make heard his voice in the street;³ a tender sapling he shall not break, and a guttering⁴ wick he shall not quench. According to the truth⁵ shall he send out justice;⁶ he shall neither fail nor be discouraged⁶ until he has established right in the earth, so the coastlands shall wait for his teaching.⁷ (Isa. 42 : 1-4)

2. Listen, O coastlands, to me, and attend from afar, O peoples! From the womb has YAHWEH called me, from my mother's bowels has uttered my name; He has made my mouth like a sharp sword,⁸ hiding me in the shadow of His hand.⁹ And He has made me

¹ *or*: right, true religion (Heb: *mišpāt*); Moffatt: to carry Religion to the Gentiles. It implies the whole Law of Israel.

² *i.e.*, shout, as in frenzy like the old 'ecstatics', or we may rather say, hysterical prophets of Canaan (*cf.* 1 Sam. 19 : 24). Or: roar.

³ Cheyne reads this: in trumpet tones.

⁴ *lit*: dim, failing.

⁵ *i.e.*, harmoniously, in a balanced way; without exaggeration.

⁶ MT reads: crushed. LXX: He shall shine out and not be discouraged.

⁷ Heb: *Tōrāh*: LXX: reads: "In his name shall the peoples trust."

⁸ Moffatt has: has put an edge on my words.

⁹ On these words based the doctrine of the pre-existent Messiah, which so greatly moulded Christian theology in a semi-pagan way; *cf.* GY 99 : 1, and GZ 52 : 5, where long before birth the Prophet is noted as being righteous and devoted to God's Law.

a polished shaft, sheltering me in His quiver,¹ saying² to me: "My Servant are you, O Israel,³ in whom⁴ I will be glorified!" But I said, "In vain have I laboured, for nothing at all⁵ have spent my energy; yet surely my case⁶ (rests) with YAHWEH and my reward (is) with my God!" And now YAHWEH says—who formed me from the belly to be His Servant in bringing Jacob back to Him and that Israel be gathered to Him (again),⁷ for (thus) am I honoured in YAHWEH's eyes and my God has become my strength!—yes, He says: "(It is) too trivial for you to be My Servant⁸ (merely) to raise up the tribes of Jacob and restore the survivors of Israel; so I will give you for the light of nations, that

¹ *i.e.*, hiding until the appropriate moment for coming forth.

² *lit*: and He said.

³ There is no reason, with critics, to think these two words a later gloss. Nothing but prejudice can excise them from the text. The ideal Israel has to labour for redemption of the mass of the people; was not Jesus an Israelite (*cf.* Mt. 15 : 24) ?

⁴ *lit*: in thee. God's glory among the nations depends on the work of His devotees in the world.

⁵ *lit*: for nought and vanity; there has been no result.

⁶ *i.e.*, my due; Moffatt: YAHWEH will do me justice.

⁷ MT reads here: be not swept away (*lo'* for *lō*).

⁸ Peake thinks these four words should be omitted as a wrong gloss, but this too is sheer assumption, and prejudice. They make perfect good sense where they are, and no text should be needlessly altered.

My salvation may spread¹ to the (very) end of the earth! " (Isa. 49 : 1-6)

3.² The spirit of (my) God YAHWEH (has now come) upon me because YAHWEH has anointed me to bring good news to the (pious) poor;³ He has sent me to bandage up the brokenhearted, to proclaim liberty to captives, and to the blindfolded⁴ the (wide) opening of eyes, to announce the year of YAHWEH's grace⁵ and the day of our God's recompense,⁶ to comfort all who mourn, to appoint (consolation) for the mourner of Zion—to give them a garland⁷ in place of ashes, the oil of joy⁸ instead of mourning, a mantle of praise for the drooping spirit⁹—that they may be called

¹ *lit*: may be.

² Some critics fancy this section to belong to the later prophet 'Trito-Isaiah'; I see no real reason for this idea in their books. No writer produces every writing in the same style over many years; nor is there any difficulty in supposing that the Prophet of Consolation survived long enough after the Return to find some disillusionment—as a few have done even in the modern State of Israel.

³ The meek and pious, protected by no wealth or power, have often been oppressed in many lands.

⁴ *lit*: bound—but here obviously of eyes.

⁵ *i.e.*, of Jubilee, every 49 years releasing all slaves and debtors.

⁶ *or*: vengeance (on the godless).

⁷ AV has 'beauty' here; it amounts to the same thing.

⁸ A comforting coolness discontinued during days of mourning.

⁹ Moffatt has: plaintiveness; *lit*: heavy, failing.

the terebinths of righteousness,¹ the planting of YAHWEH for Him to glory in! (Isa. 61 : 1-3)

Reams have been written on the 'Servant of God', trying to identify him with Jeremiah, Zerubbabel, the 'Master of Justice' in Asmonean times, or even Isaiah himself. Such guesses are quite futile. The Prophet obviously had in his mind traits gathered from the lives of several known, and to us unknown, messengers of God, including his own experience—that seems sure—and welded them all together into a single ideal Prophet who could stand as a model of Israel herself. Indeed, most of these traits can be taken direct from the history of the ideal nation of God, chosen for the 'womb' to carry His Law to the whole earth, suffering as a martyr, ridiculed and hated, yet clinging stubbornly, with 'insane' persistence, to her God-given task all through the ages to our own very days. Quiet and unobtrusive, strong and gentle, persevering, a leaven working silently in the heart of all the nations—can we not see here, if we put aside anti-semitic prejudice and ignorance, a true picture of Israel in the world? The 'Servant' is therefore likewise a type of King Messiah, as the Christians later were to maintain—one who on the ruins of apparent failure would raise his Kingdom into eternal and world-wide glory.

The Prophet, individual and nation alike, is gentle and considerate (cf. GI 31 : 4), but perseveres steadily in his work until he crowns it with success. Prepared before long ages, he speaks with frankness and effect; though at times assailed by doubts (cf. GZ 29-30 : 1), he finds he can safely rely on Divine strength, and he carries the Divine message, in his own lifetime or later

¹ Moffatt has: sturdy oaks of goodness; Peake: triumph. So optimistic is Israel always despite her sorrows, that the very word for righteousness may also mean triumph (*satyam eva jāyate*!). For 'terebinths' LXX reads 'generations'.

on, not only to his own people but to every quarter of the earth. There are millions who long for the new age of justice everywhere, who seek truth and health and happiness; these receive with joy his gospel and so become a part of the evangelist nation, Israel, herself (*cf.* GY 90).

71. The Suffering Servant

1. The Lord YAHWEH has given me a disciple's¹ tongue, that I may know how to bear the insults of the godless,² (and) morning by morning to listen like disciples³ has the Lord YAHWEH opened my ear. And I—I did not disobey,⁴ nor did I turn aside;⁵ my back I gave to the scourgers, my cheeks to the pluckers of the beard,⁶ nor did I (even) hide my face from the shame of spitting.⁷ For the Lord YAHWEH does help⁸ me; that is, why I have not been perplexed, that is why I

¹ *or*: learned, taught. LXX: the tongue of instruction.

² *or*: to answer the ungodly with upright words (Peake); *or*: to sustain the weary with words (S). LXX: know when it is fitting to speak a word.

³ *i.e.*, with close attention.

⁴ *or*: rebel.

⁵ *or*: fall backward. Though humiliated, yet I preached boldly.

⁶ One of the most deadly insults to any Easterner.

⁷ So LXX. *lit*: shame and spitting (hendiadys).

⁸ S: will help me.

have set my face like a flint and know I shall not be put to shame.¹ He who vindicates me is near; who can resist me?² Let us step forward³ together! Who is my adversary?⁴ Let him come near to me! See, the Lord YAHWEH helps me;⁵ who can refute me, (then)? See, they all fall away⁶ like a garment (which) a moth devours! (Isa. 50 : 4-9)

2. Behold, My Servant shall prosper, he shall be exalted and very highly extolled; just as many were (once) appalled at him⁷ (and princes shuddered to see him)⁸—so marred from a man's was his visage and his form from (that of) the sons of Adam⁹—so shall he

¹ Cheyne has : disappointed.

² *or*: Will anyone oppose me, *or*, contend with me?

³ *lit*: stand up; *i.e.*, in the court of justice.

⁴ *or*: Who dare accuse me? *lit*: lord of my case (*ba'al mišpāt*).

⁵ S: will help me.

⁶ *or*: are worn out; *i.e.*, their arguments are threadbare and they cannot stand before me in court. My innocence is obvious.

⁷ Note the vast changes in fortune : fame, humiliation and ruin, glorious justification.

⁸ Something like these words, the parallel clause, seems to have dropped out in the text at some time, so Peake suggests, I think rightly.

⁹ The suggestion that he suffered from leprosy is far-fetched, but these words would support it; King Uzziah, contemporary of the elder Isaiah, became a leper. And Israel has often been treated like one.

startle many nations^{1, 2} (into homage); on his account shall kings close their mouths,³ for they shall see what they have not been told and perceive what they have never heard. (Isa. 52 : 13-15)

3. Who would have believed our report, and to whom has the arm of YAHWEH been revealed?⁴ For he shot up before us⁵ like a sapling and like a root (sprouting) from an arid soil. He had no shapely form, that we should look at him, nor charm, that we should delight in him; he was despised and shunned⁶ by men, a man of pains and acquainted with disease⁷ (was he); and he was scorned like one from whom men hide their face, nor did we value⁸ him. Yet it

¹ So LXX, Syr. and Targums.

² LXX: many nations shall wonder at him (*thaumasontai ethnē polla ep' autōi*), i.e., in sudden admiration and reverence. Cf. GY 90 : 3.

³ i.e., in respect (cf. Job 29 : 9-10 and GP. 54 : 3).

⁴ The nations are amazed at the revival of the ruined exile Israel, none of them believing it possible for God to do such things.

⁵ Peake: aforetime. S: "in front of us Israel grew great even in exile".

⁶ or: lightly esteemed—slightly emended by Peake.

⁷ Certainly of sickness, not mental grief; so also LXX.

⁸ or: esteem. To look at, he seemed merely contemptible.

was *our* sicknesses he bore and *our* pains he carried, whilst we fancied him (to be) stricken,¹ smitten and afflicted by God (for his own sins). Yes, *he* was wounded for our rebellions, crushed because of our misdeeds; the punishment we deserved (fell) on him,² and through his stripes did healing (come) to us. We had all gone astray like sheep, each (of us) to his (own) way, but YAHWEH let the guilt of us all fall on him.³ (Isa. 53 : 1-6)

4. He was illtreated, yet he remained submissive and did not open his mouth; as a lamb is dumb (when) led to the slaughter and as a ewe before her shearers, so he did not open his mouth. By an oppressive judgment⁴ was he taken away, and who of his generation (cared to) consider (it)? For he was cut off from the land of the living, stricken to death

¹ A word used specially for leprosy, says Peake.

² *lit*: the chastisement of our welfare, *i.e.*, to bring us peace.

³ All this seems suggestive of Zerubbabel, apparently at one time thought to be Messiah, and when Persia was weak set up as a rebel king—after which he suddenly vanishes from history. But there have been hundreds like that in Israel's story, the 'Master of Justice', for example.

⁴ *lit*: from oppression and from judgment, *i.e.*, by miscarriage of justice. Peake: debarred from justice; LXX: in his humiliation; Moffatt: "His right was robbed by tyrants, and who could buy off his calamity?" No one cared to protest at the judicial murder (S).

for the rebellion of my people;¹ then they made² his grave with felons and (put) his burial-mound among the rich (infidels),³ although he had done no violence and no deceit was found in his mouth. (Isa. 53 : 7-9)

5. Yes, YAHWEH was pleased to crush him wholly,⁴ (to see) if his soul would offer reparation,⁵ that he might see posterity and prolong his days,⁶ and that YAHWEH's purpose⁷ might thrive at his hand. He shall look out from the agony of his soul and be satisfied by his knowledge; My Servant shall be held altogether blameless by many, and it is he who bore their guilt.⁸ That is why

¹ So read Duhm. 'My people' is obviously Israel, the violent section. This certainly seems to point to some obscure political revolt, known to the Prophet, and perhaps taken as a symbol of a type of men.

² *lit* : he fixed.

³ The rich were often considered infidels, specially wealthy Jewish apostates in Babylon—but the type is known today also, men who have no interest in Israel's welfare, and despise her faith. Moffatt: criminals.

⁴ *or* : incurably, irrevocably.

⁵ Moffatt: and rescued his life from anguish.

⁶ Duhm: to renew his old age (?); Moffatt: "He caused him to see light to the full in a posterity that prolonged its days"; LXX: "if you can give an offering for sin, your soul shall see a long-lived seed".

⁷ YAHWEH's purpose is the universal acceptance of Him as King.

⁸ So O-R. MT: "He shall see fully of the agony of his soul, even My servant who by his knowledge justified the Righteous

I will give him a share with the great,¹ and he will share spoils with the mighty,² because he laid bare his soul to death and was counted among rebels³—yes, it was he who bore the sin of many and interceded for the transgressors.³ (Isa. 53 : 10-12)

The true Prophet, the true Evangelist, listens attentively to God's words and faithfully proclaims them to the world, bravely facing the scorn and hate of worldly folk who resent such intervention from outside their own narrow and materialistic lives. Being conscious of intimate partnership with the Supreme, he has confidence and courage, so that at last even those who once ridiculed and shrank from him in horror at his human weaknesses are amazed at his glorious influence. So gradually arose an idea that in some mystical way his sufferings bought the later triumph; as his sinlessness could not be denied, it seemed he must have suffered only for their sakes and to redeem them from the penalties of sin. Now Israel, the martyr nation of the ages, stands forth as the unrealised Saviour of the world, her long-drawn agonies are seen as the price paid for the prosperity and happiness of others. This thought is full of comfort for the individual Israelite in Nazi torture-chambers, or on the way to incinerators or the firing-squad.

And what of the sufferer himself? Does he end in misery? Well, we cannot deny God's justice. He too reaps the fruit of his uncomplaining righteousness;

One to many and bore their iniquities." LXX: "to justify the Just One who serves many well".

¹ or : with the many.

² i.e., he will triumphantly succeed at last in his mission.

³ The same word in both places.

stricken as it were to death, he yet enjoys life's blessing to the full in a satisfying vision of the future of humanity; to many generations he knows God's generosity on the earth. How? That is God's mystery of faith. Israel passes on at last through the valley of many shadows into the glorious sunlight of Beulah's land beyond, and in the Messianic age rejoices in the blessedness of full restoration to God's grace.

CHAPTER ELEVEN

THE WOES OF ISRAEL

One who rejects cannot enjoy; Israel has deliberately turned away from God. So she thereby exiles herself from His holy land, and condemns that land to desolation until a repentant remnant comes again to fertilise it with seeds of righteousness. It was nothing but her own disloyalty brought this woe on Israel; following their own devices, her people wilfully rejected the Lord of their Covenant, immersed themselves in tyranny and injustice, corruption and the vilest rites, in reckless extravagance. What could the patriots do then but mourn most bitterly over the misery they had brought upon themselves? Their only hope amidst despair lay in return to that deserted Eternal Lover; pitifully they implore Him to save them and lead them home, reminding themselves of His goodness and of how He has promised to hear the cry of true repentance, because His love for them is everlasting and He will never really abandon them altogether to their misery.

72. Israel Must Go into Exile

1. YAHWEH shall now smite Israel as the reed is shaken in the water and uproot Israel from this good land, (1 K. 14 : 15) and they

shall be wanderers among the nations.¹ (Hos. 9 : 17) Thus said YAHWEH : (Jer. 31 : 37) "I will disperse you in the lands and consume your filthiness out of you. (Ezek. 22 : 15) Upon the soil of My people (shall) thorns and briars² come up, yes, upon all the houses of joy (in the) joyous city,³ for the palace (shall) be abandoned, the busy city deserted, the Mound and Tower⁴ (shall) become dens for ever, the joy of wild asses (and) the pasture of flocks." (Isa. 32 : 13-14)

2. I saw all Israel scattered to the hills like sheep that have no shepherd ; (1 K. 22 : 17) **Yahweh**⁵ has broken the Covenant, despised cities, disregarded man. (The) land mourns (and) pines,⁶ . . . highways lie waste, wayfarer ceases ; (Isa. 33 : 8-9, 8) lament, (O Zion), like a virgin girded with sackcloth over the husband⁷ of her youth (Joel 1 : 8)

¹ Thus Israel is punished like Cain (Gen. 4 : 14 ; cf. GY 19 : 1).

² LXX : grass.

³ Heb : *qiryah 'allizah*.

⁴ i.e., the walled citadel in Jerusalem, named Ophel, on the south side of the Temple Hill.

⁵ In the text it may refer to Sennacherib (so S), but in that case *which* covenant is broken ?

⁶ or : languishes.

⁷ or : lord (*ba'al*). This verse inspired the great Ode to Zion.

until a spirit be poured on us from on high and a wilderness become a park, while the park is counted for a woodland.¹ Then (shall) justice dwell in the wilderness and righteousness abide in the park; and the result of righteousness shall be peace, and the effect of righteousness quietness and confidence for evermore. Then shall my people dwell in the home of peace, and in secure dwellings and quiet resting-places. (Isa. 32 : 15-18)

The Prophet sentences infidel Israel to that exile and desolation about which she was warned when she made the Covenant with God. It will continue until the spirit of repentance renews her spiritual life and restores the holy land to its fruitfulness and glad prosperity.

73. The Causes of Her Misery

1. My people are destroyed for lack of knowledge ;¹ (Hos. 4 : 6) the Israelites have sinned against YAHWEH their God who brought them out of the land of Egypt ; (2 K. 17 : 7) In all their afflictions He (too) had affliction,²

¹ Moffatt : " till the downs grow like an orchard and the orchard like a forest "—*i.e.*, steady increase in fruitfulness.

² LXX : " My people are as if they had no knowledge " (*gnōsin*).

³ So the *qere* : *ketib* has : He was no adversary.

and the Angel of His Presence saved them ;¹ in His love and in His pity Himself redeemed them,² then He took them up and carried them all the days of old. But they rebelled³ and grieved His holy spirit, (Isa. 63 : 9-10) and they followed the customs of the nations (2 K. 17 : 8)—the people . . . who sacrifice in gardens⁴ and burn incense upon the bricks,⁵ who sit among the graves and pass the night⁶ in vaults, who eat swine's flesh, while the broth⁷ of abominable things⁸ is (in) their vessels, . . . who spread a table for Luck and

¹ "Neither an envoy (*presbus*) nor a messenger", reads LXX. The perceptible Form of Divine manifestation, as in the cloud of Light and Fire.

² Heb. *ga'alām* ; *i.e.*, stood up as their champion.

³ *or* : thwarted.

⁴ Any grove was suitable for sacrifices, because trees were often sacred, and a group of them also provided secrecy and mystery.

⁵ *i.e.*, on roofs (?). Moffatt : "under white poplars on Lebanon". LXX : they burn incense on bricks to devils which do not exist.

⁶ *or* : lodge. It was a common means of consulting the dead to sleep or keep vigil over their tombs or in their sepulchres. LXX here adds : "for the sake of dreams" (*dia enupnia*).

⁷ *or* : pieces.

⁸ *i.e.*, forbidden foods, such as reptiles, rats, insects, etc. Some of these were sacred to certain deities of Canaan (*e.g.*, flies to Be'elzebub), and by eating them one attained union with the deity. This of course was loathsome to the cult of Israel and its purity laws. Such food was idolatrous even before being offered to spirits (Tos. 32b), and no benefit may be derived from it. Any food slaughtered in any name other than YAHWEH's was, thus, prohibited, especially if slain in a closed place. This law could never be annulled (*cf.* Acts 15 : 29).

lavishly offer mingled wine to Destiny.¹ (Isa. 65 : 3-4, 11) So was He turned against them as an enemy, (and) Himself fought with them. (Isa. 63 : 10)

2. They built High Places for themselves in all their cities, . . . they set up for themselves pillars² and posts³ on every high hill and under every shady tree, and burned incense there ; (2 K. 17 : 9-11) they also ate the sacrifices of the dead, (Ps. 106 : 28) and did wicked things to provoke YAHWEH. . . . They left all the commands of YAHWEH their God, and made for themselves molten images,⁴ two calves, . . . worshipped all the host of heaven⁵

¹ Luck is the deity Gad, perhaps eponymous ancestor of the tribe or region of that name. LXX : *tukhē* is Destiny (Meni), cognate with Ar. Menat, but this name is not known elsewhere in Palestine.

² Heb : *matstsēbōt* ; see Note on GY 8.

³ Heb : *ašērim*. These were wooden masts or posts erected even in Jerusalem itself, and held divine. They were tall and often carved and set up under trees, so were probably not tree-substitutes ; perhaps they were at first only boundary-marks for a sanctuary (EB). They do not seem in any way connected with the goddess Ashtarte. We are told they were sometimes big enough to burn a bullock with (JE).

⁴ Heb : *missēkāl*, prohibited in GY 18 : 1. Calves, probably in imitation of an Egyptian rite, were worshipped in the desert, also at Bethel, Samaria, Dan and 'En-eglaim or 'Engedi. As symbol of strength, vigor, youth—and the sign Taurus—they seemed emblems suitable to the age.

⁵ *i.e.*, the stars. Little is known of this worship in Palestine ; it was of course common in Babylonia and probably copied from there.

and served the Owner.¹ Then they passed their sons and daughters through the fire and used divination and sorceries, (2 K. 17 : 16-17) and greatly polluted **Yahweh's** sabbaths (Ezek. 20 : 13)—they sold themselves to do evil in YAHWEH's sight. (2 K. 17 : 17)

3. **Israel's** rich men are full of violence, and her inhabitants speak lies; their tongue in their mouth is deceitful. (Mic. 6 : 12) They covet and seize fields and houses, and snatch them away; (Mic. 2 : 2) (their) hands are upon the evil to do it zealously: the prince asks and the judge (decrees) for the price of a bribe, and as for the great man he utters his (own) soul's desire—thus they concoct² it together! (Mic. 7 : 3)

4. O House of Israel, (Jer. 18 : 6) you who afflict the just and extort a bribe, then turn away the needy in the court,³ (Amos 5 : 12) who rob their (very) skin from off them and their flesh from off their bones, who even eat the flesh of My people (Mic. 3 : 2-3) as they

¹ (of the field); *i.e.*, the *ba'al*, long YAHWEH's chief rival.

² *lit*: weave. This seems the right translation of a hard bit. LXX is clearly astray here.

³ *lit*: gate. Trials were held in the square place opposite the gate of the city, where the elders used to meet at sunset.

eat bread (Ps. 53 : 4)—because you are trampling on the poor and taking from him exactions of wheat¹—you have built houses of worked stone but shall not live in them, you have planted fruitful vineyards but shall not drink their wine ! (Amos 5 : 11)

5. Woe to the leisured folk in Zion, . . . who lie on beds of ivory and sprawl out upon couches, eating lambs from the flock and calves from the centre of the (fattening) stall, who improvise on the lute and compose musical melodies² for themselves like a David, who drink wine by the bowlful and anoint themselves with the choicest perfumes, and have no grief for the hurt of Joseph ! So now they must go into captivity at the head of those who go into exile,³ and the revelry of those who stretched themselves out shall pass away, (Amos 6 : 1, 4-7) until they feel guilty and seek My face ! (Hos. 5 : 15)

The tragedy is really due to Israel's ignorance that God alone is creator and giver of *every* thing to men, so

¹ A percentage of crops was taken as rent, sometimes leaving too little for the cultivator's own food.

² *or* : invent musical instruments. David was a singer.

³ Social injustice and tyranny, and religious pollutions were held by the prophets to be reason enough for Israel's downfall.

that she strayed into worship of the local deities of Canaan, which led her into every kind of unrighteous luxury, social wrong and tyrannous corruption.

74. Lament for Israel

1. O how in His anger the Lord has covered Zion's daughter¹ with a cloud, throwing down from heaven (to) earth the beauty of Israel, and has not remembered His footstool in the day of His wrath! (Lam. 2 : 1) As in a winepress² the Lord has trampled the maiden daughter of Judah ;¹ (Lam. 1 : 15) He has stripped **her** glory from **her** and taken the crown from **her** head. (Job 19 : 9) Glory has departed from Israel, (1 Sam. 4 : 22) and from Zion's daughter¹ all her splendour has gone ! (Lam. 1 : 6)

2. The Lord has discarded His altar, rejected His sanctuary ; . . . like a garden (house)³ He has stripped His Tabernacle, destroyed His assembly-place ! . . . There is no more teaching,⁴ even her prophets find no

¹ *i.e.*, the people of Jerusalem, and of Israel in general.

² The shedding of blood is like the squeezing of purple grapes.

³ The Temple was destroyed as easily as a light booth of reeds.

⁴ *Tōrāh* ; the Law could no longer be fully observed when the Temple was destroyed and the people were led captive to foreign lands.

vision (now) from YAHWEH. They sit on the ground and keep silence, the Elders ¹ of Zion's daughter; ² they have thrown dust on their heads, girded themselves with sackcloth, (while) the maidens of Jerusalem droop their heads (even) to the ground! (Lam. 2 : 7, 6, 9-10)

3. O how lonely lies ³ the city (once so) full of people! How she has become like a widow! ⁴ She who was great among nations, a princess among the provinces, has become a slave! ⁵ She weeps piteously by night ⁶ and her tears (roll) down her cheeks, she has none among all her lovers to comfort her; . . . she dwells among the nations, she finds no rest! . . . Zion spreads out her hands, (but) there is none to comfort her! (Lam. 1 : 1-3, 17) For the maiden daughter of my people ² is broken with a terrible wound, ⁷ with a very grievous blow. (Jer. 14 : 17)

¹ Each city and village had its own magistrates; they are now idle, for the people have gone, and they sit in mourning.

² *i.e.*, the people of Jerusalem, and of Israel in general.

³ *lit*: sits.

⁴ S points out it is only *like* a widow, because the separation cannot be final; God will *never* totally abandon His people, for He can never be defeated and His plan must triumph in the end.

⁵ *lit*: tributary.

⁶ R says this is because the Temple was then destroyed at night.

⁷ *lit*: breach.

4. O Jerusalem, (Isa. 51 : 17) the beauty of Israel has been slain upon your heights ; (2 Sam. 1 : 19) all who pass by clap (their) hands at you ; they hoot and wag their heads at the daughter of Jerusalem, (crying) : " Is this the city they called the ' Perfection of Beauty ' , the ' Joy of all the Earth ' ? " (Lam. 2 : 15)

5. For these things do I weep ; my eye, my eye runs down (with) water, (Lam. 1 : 16) I dissolve my couch with my tears, (Ps. 6 : 6) because far from me is the Comforter¹ who is to refresh² my soul. (Lam. 1 : 16) My soul weeps in secret places, and my eye weeps piteously, streams down (with) tears, because YAHWEH'S flock is carried off. (Jer. 13 : 17) All you who pass by (on) the road, look and see if there be any sorrow³ like my sorrow !³ (Lam. 1 : 12) My eye also has become dim with grief,⁴ and all my limbs⁵ are like a shadow. (Job. 17 : 7) Would that my head

¹ Heb : *Mnaḥēm*, the name assumed later by the Prophet Mani : the Messiah is said to bear it.

² or : relieve.

³ or : pain.

⁴ S : vexation. Sight is now blurred and the body is worn to a shadow.

⁵ Peake : visions ; *i.e.*, I cannot see clearly.

were waters and my eyes a fount of tears, that I might weep day and night for the slain of the daughter of my people !¹ (Jer. 9 : 1)

6. Please listen, all peoples, and see my pain, . . . for many are my sighs and my heart (is) faint. (Lam. 1 : 18, 22) Our inheritance is turned over to strangers, our (very) house to aliens ; we have become orphans and fatherless, our mothers are like widows ; . . . to our (very) necks we are persecuted, we labour but have no rest. (Lam. 5 : 2-3, 5) Nay, for Thy sake are we killed all the day, we are treated² like sheep for the slaughter ! (Ps. 44 : 22) For this is our heart faint, for these things our eyes are dim, for the Mount of Zion (which is) desolate. (Lam. 5 : 17-18) Let tears run down like a river day and night, give yourself no respite, do not let the pupil³ of your eye cease ! Arise, cry out in the night at the beginning of (every) watch, pour out your heart like water before the face of YAHWEH ! (Lam. 2 : 18-19)

So now the warning of GY 19-20 is fulfilled ; the holy land is desolate and in ruins, God's sanctuary laid

¹ *i.e.*, the people of Jerusalem, and of Israel in general.

² *lit* : counted.

³ *lit* : daughter.

waste and desecrated, the chosen people who would not be God's 'Servant' are plunged in humiliation and despair. Those who love Jerusalem can no longer pray for her peace, they are lost in misery at her overthrow; Israel, God's beloved, is enslaved, disgraced, and who now can hope for the promises who has seen her total ruin?

75. The Exiles' Misery

By Babylon's rivers there we sat down,¹
yes, we wept when we remembered Zion;
upon the poplars² in the midst of her we
hung³ our harps, for there our captors asked
us for some songs, and our tormentors asked
a merry hymn⁴ from us: "Sing for us one of
Zion's songs!" How can we sing YAHWEH'S
song upon foreign soil?⁵ O Jerusalem, if I
forget you, let my right hand forget (its skill)⁶:
let my tongue cling to the roof of my mouth
if I do not remember you,⁷ if I do not set

¹ *i.e.*, in mourning.

² *i.e.*, the *populus euphratica*, not at all 'willows'.

³ We put them aside when asked to amuse the Babylonian audience.

⁴ *or*: song of mirth, gladness.

⁵ It would be a gross profanation to sing Temple songs, to be used only for worship, just to amuse unbelievers.

⁶ Peake: wither.

⁷ *i.e.*, the respect due to your memory, still alive in my heart.

Jerusalem above my highest joy!¹ (Ps. 137: 1-6)

In the land of exile, where the holy songs of Zion would be defiled by singing them, the pitiful survivors can cling only to the memory of their beloved homeland as their one consolation. Their very tears of bereavement seem to them sweeter than the wines of foreign luxury; day and night they yearn for the delights of God's dear House, Jerusalem.

So in our own days Yehuda Yaari writes (*When the Candle was Burning*, pp. 109-110): "Even as the son of the desert longs for water, so does the soul of a son of Israel, without birthplace, without home, long for the strip of land which he calls homeland, his home in dream and spirit. . . . Were all the peoples of the universe to show their love of home and country by kissing its soil, God would not suffer them to make war against each other. . . . The spirit of God rests upon him who clings to the soil. . . . Whoever becomes one with his homeland, becomes one with the world, with God. We were deprived of a homeland, ours was a birthplace of the heart. Therefore was the universe dark for us, therefore did He lament over us, therefore were we oppressed. . . . *Erets Israel*, homeland. . . . That is our return to the world, and to God!"

Who, having read a little of the long long wanderings of Israel in the cruel places of the world, can wonder at the passionate, the unrelenting fever that today carries home to Erets Israel Jews from Yemen and from China, from the Ukraine, Germany and even the United States! Return to the homeland, lost so long ago—it is indeed in a sense return to God!

¹ Some take God as the speaker in these last lines; it may well be so, for God too weeps over His people, in their afflictions He is Himself equally, or more, afflicted; He is always in their midst, even in exile.

76. Their Cry for Deliverance

1. Thou, O YAHWEH, art our Father ;
 "Our Redeemer from of old" is Thy Name!¹
 (Isa. 63 : 16) Thy throne remains from generation to generation;² why dost Thou forget us for ever, abandon us for so many days? Turn us, YAHWEH, to Thee and we shall be (truly) turned, renew our days as of old³— unless Thou hast utterly rejected us and become extremely wrathful against us!⁴ (Lam. 5 : 19-22) (It is) we (who) have rebelled and revolted; (and) *Thou* hast not pardoned (us)!⁵ . . . Thou hast covered Thyself with a cloud so that (our) prayer cannot pass through;⁶ Thou hast made us an off-scouring and a refuse in the midst of the peoples! (Lam. 3 : 42, 44-45)

¹LXX: Thy Name has been on us from the beginning; *i.e.*, we have been known as Thine.

²As He Himself is eternal, so is His promise to restore Israel.

³When we enjoyed Thy favour. *i.e.*, make our life again as it used to be when we were 'dandled on Thy knee'.

⁴Peake: "Hast Thou really altogether thrown us away? Art Thou so bitter against us? That cannot be!"

⁵Man has sinned and there is no ground for pardon, so the results were inevitable. We have no claim on God's mercy, yet—

⁶Heb: *mā 'abōr tfillāh*. Sin absolutely shuts us out from grace until it has been expiated.

2. Certainly Thou art a mysterious¹ God, O God of Israel, Saviour,² (Isa. 45 : 15) for Thou hast hidden Thy presence from us and melted us by means of our iniquities!³ (Isa. 64 : 7) Out of the depths have I called Thee, YAHWEH : O Lord, listen to my voice ! (Ps. 130 : 1-2) How long, O YAHWEH, must I cry and Thou wilt not hear ? (Hab. 1 : 2) Put Thou my tears into Thy bottle ;⁴ are they not (noted) in Thy book ?⁵ (Ps. 56 : 8) Oh, let Thy face shine upon Thy desolated Sanctuary !⁶ (Dan. 9 : 17) Look, as servants' eyes (turn) to the hand of their masters, as a maiden's eyes to the hand of her mistress, so do our eyes look to YAHWEH our God till He be gracious to us ! (Ps. 123 : 2)

3. Thou wilt arise (and) have compassion on Zion because it is time for graciousness,

¹ Heb : *mistattēr*. He has till now hidden Himself from Israel, during the long agony of the exile.

² Heb : *Mōs'ī'a*.

³ Our iniquities have taken away all our strength and self-respect.

⁴ Carefully keeping this reminder of suffering in His beloved, which calls for restoration in proper time.

⁵ The 'book of remembrance' of those who think about God (cf. Mal. 3 : 16). He forgets nothing.

⁶ Sin has now been paid for, and the cloud must be dispersed,

because the time has come ; for Thy servants take pleasure in her stones and (even) love her dust !¹ So shall the nations revere YAHWEH's Name and all the kings of the earth Thy glory, because² YAHWEH has built up Zion and appeared in His glory, having attended to the prayer of the destitute³ and not ignored their petition. (Ps. 102 : 13-17) O YAHWEH my God, in Thee have I taken refuge, (Ps. 7 : 1) (and) Thou hast put gladness in my heart !⁴ (Ps. 4 : 7) For YAHWEH has heard the sound of my weeping, . . . YAHWEH will accept my prayer ! (Ps. 6 : 8-9)

So their cry rises up out of the depths to God and stirs His loving hand to action on their behalf (cf. GY 22 : 4). Freely admitting that their sorrows resulted from their sins, they plead that the blocked channel of communication may once more be thrown wide open, so that He may hear their prayer. When He comes to save those whose whole heart's loyalty is now centred in the Holy City and the Covenant, the Marriage Union between God and His Israel, all the world will honour Him.

¹ They love the very rubble of the ruined city because it is God's City, and their homeland too.

² God has shown His vengeance ; when He also shows tenderness and forgiveness, He will win all the world to Him.

³ *i.e.*, the exiles abroad, or : prisoners.

⁴ The surety of God's forgiveness brings a joy greater than worldly men can ever know.

77. In God is Israel's Hope

1. Compassionate¹ and gracious is YAHWEH, slow to anger and very merciful;² He will not always accuse,³ nor will He be angry for ever. . . . For as heaven is high above the earth so great is His love for those who look to⁴ Him! He has removed from us our transgressions as far as east is from the west! (Ps. 103 : 8-9, 11-12) May YAHWEH our God be with us as He was with our fathers; let Him not leave us or forsake us, that He may incline our hearts to Him!⁵ (1 K. 8 : 57-58)

2. I will lift up my eyes to the hills—from where will my help come?⁶ My help (comes) from YAHWEH, the maker of heaven and earth! (Ps. 121 : 1-2) Let Israel (also) rely on⁷ YAHWEH henceforward and for ever!

¹ Heb: *rahūm*, a favourite Name for God to Muslims (*Ar-Rahīm*).

² or: 'patient and very kind'; Moffatt: 'pitiful and rich in love'.

³ *līt*: sue, prosecute, or chafe; a technical law term.

⁴ or: reverse.

⁵ Even the idea of calling to Him comes to us from His grace.

⁶ *i.e.*, the hills around Jerusalem; but it is not from the hills, but from Almighty God my help really comes. A rhetorical question. AV.: 'whence comes my help'.

⁷ *līt*: hope towards.

(Ps. 131 : 3) God is in her midst, she cannot be moved ! (Ps. 46 : 5)

3. **Yahweh** cannot possibly¹ let your foot slip,² He who keeps you will not slumber ; see, He who keeps Israel neither slumbers nor sleeps !³ YAHWEH is your keeper, YAHWEH is your shade (and) at your right hand ; by day the sun shall not smite you, nor the moon by night. YAHWEH shall keep you (safe) from all misfortune,⁴ He shall keep your soul ; YAHWEH shall guard your going out and coming in⁵ from henceforth and for evermore ! (Ps. 121 : 3-8)

Where else can they turn for help ? What other hope can they find save in that ancient timeless promise that ultimately the 'two' shall be 'one' in the loving union of servant with his Lord, of wife with her beloved Spouse ? They remember the old tales of His goodness and loving care ; they remember from their ancestors how He watched over them in the wilderness and by the hand of heroes often saved them from their foes—and now in full confidence they implore His succour once again, sure that He will call them home to Zion and restore His grace to them.

¹ A strong 'subjective negative', introduced by *al*.

² *lit* : be moved, *i.e.*, out of the right place. Moffatt : to fail, totter.

³ Cf. Elijah's mocking of Ba'al in 1 K. 18 : 27.

⁴ *or* : evil, including sunstroke and lunacy.

⁵ *i.e.*, business abroad and at home ; Peake : going to feast at Zion, and returning to a foreign home. Dangers of pilgrimage, perhaps.

78. And He will Comfort Her Again

1. This is what YAHWEH says, the King of Israel: (Isa. 44 : 6) " Though I have thrown them off among the nations, . . . yet will I be for them a kind of Sanctuary¹ in the countries where they come. . . . Then will I give them a single heart² and put in **them** a new spirit; I will take the heart of stone out of their body and give them a heart of flesh, so that they may walk in My laws. (Ezek. 11 : 16, 19-20) I will heal their back-sliding, I will love them freely,³ for My anger has (now) turned away from **them**. (Hos. 14 : 4) My word . . . shall not return void⁴, to Me without doing what I please. (Isa. 55 : 11)

2. " O Israel, whom I have chosen, (Isa. 44 : 1) in quiet confidence⁵ shall be your strength; (Isa. 30 : 15) as one whom his

¹ *or* : but little of a sanctuary, *or* : to some extent; the rites had been curtailed, and the exiles had little but a Sabbath meeting every week to read the Scriptures together. This kept the Lord in their midst.

² *Peake* : another heart, as in LXX.

³ *lit* : a freewill offering; it is unearned grace.

⁴ It is the same Speaker whose simple word created all (*mmrāh*).

⁵ *lit* : in quietness and in confidence : hendiadys.

mother comforts, so will I comfort you. (Isa. 66 : 13) For My thoughts are not your thoughts, neither are your ways My ways, . . . for as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than yours.¹ (Isa. 55 : 8-9)

3. "You shall have the song as (in the) night of keeping a holy feast,² and happy hearts as (when) going with a pipe on the way to the hill of YAHWEH,³ the Rock of Israel. (Isa. 30 : 29) (Then) shall your eyes see (the) King⁴ in His beauty, they shall look upon a land of far distances.⁵ (Isa. 33 : 17) He shall swallow up death for ever; ⁶ the Lord YAHWEH will wipe tears away from off all faces, and from all the earth He will take away the reproach⁷ of His people (Isa. 25 : 8) Israel. (Isa. 24 : 15)

¹ *lit*: your thoughts. God has far higher dreams for Israel than she imagines.

² *i.e.*, Passover Night (Heb : *kleyl hitqaddes-hāg*), when hymns and psalms of rejoicing over the deliverance from Egypt are sung.

³ *i.e.*, in procession with music, to approach the Temple.

⁴ Most see this as Messianic, but a few understand Hezekiah once again dressed in royal robes instead of rags and sackcloth; maybe both.

⁵ LXX: a land from afar. It well describes the glory of the Messianic earth.

⁶ *or*: He makes Death to vanish (in life) eternal.

⁷ *i.e.*, that God neglects them, has rejected them for ever, that they were only "once His chosen people", as Catholics declare. A cruel untruth.

He is their eternal King; even in foreign lands, unseen, His Name has been their refuge and only hope: certainly He will soon resume His broken reign among them and pour on them His love. He will comfort them again, gather them under His wing as a hen her chickens—for He is forgiving, compassionate, and will forget the evil things that led to this long agony. All sorrow will flee away, and every tear be dried. Israel will be seen at last by all as God's chosen Servant, His anointed one among the nations; and at their head He will Himself rule as King of all the earth, among the exultant shouts of millions of His triumphant lovers.

79. And Show to Her His Love

1. "You are My Servant, O Israel, (Isa. 44 : 21) the seed of Abraham My friend;¹ (Isa. 41 : 8) you shall not be forgotten by Me.² (Isa. 44 : 21) In a burst of anger³ I hid for a moment My face from you, but with everlasting love will I have compassion on you! (Isa. 5 : 8) Like a thick cloud⁴ have I blotted out your offences and like a raincloud your sins; (Isa. 44 : 22) your iniquity is done

¹ LXX: whom I have loved. Abraham is called the friend of God in the Qur'ān, in 2 Chr. 20 : 7, the Testament of Abraham, and elsewhere.

² Metsudat David reads: "You should not forget Me", like LXX.

³ AJ: in a little wrath (Heb: *bšetsef qetsef*). The answer to the complaint in GY 76 : 2.

⁴ *or*: mist, fog. This cloud had hidden Him from their sight; their repentance is the wind that scatters it away. LXX: darkness.

with,¹ O Zion's daughter ; (Lam. 4 : 22) return to Me, for I have redeemed you (now) ! (Isa. 44 : 22)

2. "Look, I have taken from your hand the cup of staggering,² the beaker, the cup of My fury,³ you shall never have to drink of it again. But I will put it in the hand of your tormentors, who have said to you :⁴ 'Bow down and we shall pass over !'—and you have laid your back (flat) like the ground and like a street to the passer-by. (Isa. 51 : 22-23) (Yes,) though I have afflicted you I will afflict you no more. (Nah. 1 : 12)

3. "Do not fear, for *I* am with you ; do not be alarmed,⁵ (Isa. 41 : 10) for I have redeemed you,⁶ I have called (you) by your name,⁷ you are Mine. When you pass through waters *I* am with you, and in the rivers they

¹ *i.e.*, your punishment is complete ; Peake : "Thy waywardness is done with, O Judah !"

² *or* : trembling ; the drunkenness which led her astray.

³ *or* : the dregs of the cup.

⁴ *lit* : your soul. But it is only Israel's body they can trample on ; her soul survives. If Hitler knows anything now, he knows that.

⁵ *lit* : turn around (in fear). Dr. Slotki in S (p. 205 'Isaiah') says : "Israel's history proves this to be only too true."

⁶ Heb : *ga'alitika*, *i.e.*, stood up as your Champion.

⁷ To be able to do this gave Him power over them.

shall not flow over you ; when you walk through the fire you shall not be scorched, nor shall (any) flame kindle on you. For I am YAHWEH your God, the Holy One of Israel, your Saviour ; I gave Egypt as your ransom,¹ Kush and Seba² for you ; because you are precious in My sight and glorious, and *I* have loved you, (Isa. 43 : 1-4) I will neither fail you nor forsake you. (Josh. 1 : 5) For I am your God, I strengthen you, yes, help you ; yes, I hold you up with My victorious right hand !³ (Isa. 41 : 10)

Never again will the memory of those dark days rise to cloud the sunshine of Israel's happiness as she basks in the glory of her victorious King. Once again is she His darling wife, or, to change the metaphor, His favourite child whom He loves to fondle on His knee. Seeing in the future this glorious consummation of her woes, Israel may take comfort even amid the storm's crashing thunders ; her head may have to bow before the vigorous downpour of tropic rains, yet her heart is calm and steady in the certain knowledge that God can never leave her. Even in the darkness she can feel Him near, can hear His guiding footsteps near her own. For true love can never die, and what love can be truer than that of Love Himself, whose glorious Name betokens an eternal unfolding of the Infinite Being of pure Divinity !

¹ or : price. Cambyes was compensated for the loss of Israel's exiles by the conquest of these African peoples, says S.

² *Kūsh* : or Ethiopia ; *Seba'*, the part of Sudan between the White and the Blue Niles.

³ *lit* : the right hand of My righteousness, or victory.

CHAPTER TWELVE

ISRAEL RESTORED

Sing, sing, choirs of angels ! Rejoice, sons of men, in the salvation God brings through His ransomed Israel to fallen and bereaved humanity ! His Messiah overthrows earth's wicked powers and sets up His righteousness for evermore ; the Holy City is rebuilt while His lovers shout for joy ; the chosen people of God's devotees return to cultivate once more in peace the Holy Land, gathered home to Erets Israel from every corner of the world. Joy, joy bounds in every heart, as devotion is at last vindicated and God's love enthroned in all the earth, while men and women dedicated to His eternal Cause spread righteousness and peace on every side. Blessed abundantly with everything that they can need, God's people fill His earth with joy ; all nations flock to His holy City to worship Him, to learn the art of living well, to honour those who truly love Him. Earth's long history is fulfilled in love and adoration, wherein every child born of human parents joins !

80. The Anointed One

1. " Comfort, comfort My people," says your God ; speak¹ to the heart of Jerusalem² and

¹ *i.e.*, tenderly.

² LXX : " Speak, ye priests, to the heart of Jerusalem ". The Prophets are here addressed : " Lift up your hearts, ye prophet souls, proclaim the day is near ! "

assure her that her servitude¹ is ended, her guilt paid off,² that she has received at YAHWEH'S hand double for all her sins!" (Isa. 40 : 1-2)

2. The people walking in darkness have seen a great light,³ dwellers in the land of deepest gloom, on them the light has shone ; . . . they rejoice before Thee like the rejoicing in harvest-time, as men exult on their sharing out the spoil. (Isa. 9 : 2-3) For a Child has been born to us, a Son has been given us, and the rule (rests) on his shoulders ;⁴ and his name is "Wonderful in counsel is the Mighty God,"⁵ the Everlasting Father (and) Prince of Peace". (Isa. 9 : 6) And you, Bethlehem Ephratah,⁶ too small to be among Judah's

¹ LXX: warfare, tribulation (*tapeinōsis*); S: sufferings of exile; *i.e.*, humiliation, contempt, deprivation of religious consolations.

² *lit*: filled.

³ Most Jews agree that Hezekiah, a lad of promise, is here referred to, and not the Messiah; but the Prophet certainly had deeper thoughts in mind.

⁴ Moffatt: he wears the royal dignity; Hezekiah acted during his father's reign.

⁵ *or*: divine hero. But the *name* clearly indicates God Himself, manifesting His might through a chosen representative; that is why I have preferred to keep the Messianic association I believe Isaiah certainly had here. Such a name is really too great for Hezekiah alone.

⁶ *Ephratah* is perhaps the name of the tiny clan to which the village belonged, too small even to appear in the list of villages.

families, out of you¹ shall come forth for Me² one to be a ruler in Israel, whose lineage is from of old, from ancient days.³ (Mic. 5 : 2)

3. A shoot shall spring out of Jesse's stock,⁴ a branch⁵ from his roots bear fruit; (Isa. 11 : 1) (the) sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until his descendant come and to him (be) the obedience of the people.⁶ (Gen. 49 : 10) Then the spirit of YAHWEH shall rest on him—the spirit of wisdom and understanding, the

¹ *i.e.*, from David's family, not necessarily that he must be born in that village, as Christians assumed.

² *i.e.*, to carry out My purpose.

³ LXX : from the beginning, from an age of days (*ap' arkhēs ex hēmerōn aiōnos*); his *origin* is ancient. This too suggested the preexistent Messiah to later writers; cf. GY. 99 : 1.

⁴ *or* : stem, after felling the tree.

⁵ *i.e.*, scion. Jesse was the father of David, ancestor of his dynasty.

⁶ LXX : "until the things stored up for him come; and he is the expectation of nations" (*prosdokia ethnōn*); *or* : till he come whose it is; *or* : until his ruler come. This has been variously explained: (1) Exilarchs in Babylon ruled with a rod (*šēbet*) as here; these continued the kingship after the fall of Zedekiah as civil and religious heads with disciples who sat at their feet until Messiah come, whose the sovereignty is (*šelo*) and to whom all people gather to pay homage (R). (2). After the Israelite rout at Shechem nearby, Shilo fell, and its sceptre departed; Solomon however ruled many peoples (Sh). (3) Judah led Israel until Shilo fell, and its sun set before David came and took the throne; scribes and law-givers sat at his feet (E). (4) All kings until Messiah will be from the tribe of Judah; Messiah will *weaken* the hostile nations (N). Christians of course have their own explanation.

spirit of counsel and heroism, the spirit of the knowledge and revering of YAHWEH.¹ (Isa. 11 : 2)

4. Look, a King² shall reign for righteousness, and as for princes³ they (too) shall rule for justice; and each (of them) shall be like a protection (from) wind and a shelter (from) the storm, like channels of water in a dry place, like the shadow of a great cliff in a weary land! (Isa. 32 : 1-2)

Out of the royal stock of Israel's model king David arises the Ideal Ruler, God's holy Anointed Messiah, prepared of old to save His people and to set up an immovable centre of justice on the earth. Seeing the dawnlight of her restoration, Israel bursts into songs of joy.

81. And His Kingdom

1. O gates, lift up your heads,⁴ yes, up, you doors of old, and the King of Glory shall come in! Who is this 'King of Glory'? YAHWEH

¹ Mental, practical and spiritual qualities; note the last two (LXX: *gnōseōs kai eusebeias*) denote direct knowledge (*jnāna*) and devotion (*bhakti*). He has impartial all-knowing justice, is pious and righteous.

² *i.e.*, every king; but Jews too usually understand King Messiah.

³ *or*: judges, state officials.

⁴ *Heb*: *s'ū š'arīm rā' šāyhem*; *i.e.*, become higher, for you are too low to let Him come in.

of Hosts, . . . YAHWEH strong and mighty, . . .
He is the King of Glory!¹ (Ps. 24 : 9-10, 8)
 Rejoice greatly, . . . daughter of Jerusalem,
 look! your King comes to you; victorious and
 vindicated² is he, lowly and riding on an ass,³
 even upon 'a colt the foal of an ass'.⁴ . . .
 For he shall speak peace to (the) nations, and
 his dominion (shall run) from sea to sea.⁵
 (Zech. 9 : 9-10)

2. Then will I set up over them one
 Shepherd, and he shall pasture them, namely
 My servant David; *he* shall feed them, and
he shall be their Shepherd, while I YAHWEH
 will be their God and My servant David a
 Prince in their midst, (Ezek. 34 : 23-24) that
 the government may expand⁶ and there be no
 end of peace on David's throne and upon his
 kingdom, to establish and maintain it in justice

¹ *i.e.*, King Messiah, though ibn Ezra took it as Judas Macca-
 beus. He is the 'King of Glory', and we use capitals, only
 because he manifests God's will and has His power to dispose.

² *lit* : saved, triumphant; S prefers 'righteous'.

³ He comes not on a warhorse, but as liberating friend; so the
 use of the peaceful ass. His justice will put an end to war, as our
 'United Nations', united mainly in mutual abuse, can never do.

⁴ Cf. Gen. 49 : 11. LXX : an ass and a young foal (*epi hupo-
 zion kai pōlon neon*). Mt. makes a great confusion of this idiom,
 imagining Jesus riding both at once!

⁵ *i.e.*, the whole of the known world.

⁶ *or* : be increased.

and righteousness from henceforth and for evermore. (Isa. 9 : 7) To him shall nations seek, and his residence shall be a glory ; (Isa. 11 : 10) this the zeal of YAHWEH of Hosts shall do ! (Isa. 9 : 7)

3. Look, I am sending My messenger (Mal. 3 : 1) Elijah¹ the Prophet before the great and terrible² Day of YAHWEH³ comes, (Mal. 4 : 5) and he shall clear a way before Me ; then the Lord⁴ whom you are looking for will come suddenly to His Temple. . . . But who can endure the day of His coming,⁵ and who shall stand when He appears (Mal. 3 : 1-2) and His feet rest on that day upon the Mount of Olives ? (Zech. 14 : 4)

4. He shall then judge righteously the poor,⁶ and decide fairly for the earth's oppressed ;

¹ Not so much with fiery zeal as with tender and helpful healing, as reconciler of men to God before Messiah comes. This, of course, does not imply reincarnation ; Elijah never died but vanished into heaven.

² LXX : glorious (*epiphane*).

³ When God in the valley of Jehoshaphat near Zion defends purified Israel through great sufferings and punishes by a destroying fire those nations which have oppressed His servant, the chosen people.

⁴ Heb : *hā-Ādōn* ; R understands ' God Himself ' ; Kimchi, ' Messiah ' ; in practice they amount to almost the same thing.

⁵ Only the pure, for the terrors of that Day destroy the wicked.

⁶ i.e., lowly folk who trust in Him ; or : helpless, meek.

He shall smite the earth with the rod of His mouth, and slay the wicked¹ with the breath of His lips. Then shall righteousness be the girdle of His loins and faithfulness² the belt of His waist. Even wolf shall live with lamb and leopard lie down with kid, . . . and a little lad shall lead them.³ . . . None shall hurt or destroy in all My holy mountain ; for the earth shall be full of the knowledge of YAHWEH as waters cover (the bed of) the sea. (Isa. 11 : 4-6, 9)

5. Then shall I make with them a Covenant of Peace, and I will make evil beasts cease from the land, and they shall live safely in the wilderness and stay⁴ in the woods, and I will make those and the neighbourhood of My high hill⁵ a blessing. I will pour down rain in its season, showers of blessing shall there be. Then shall the tree of the field give its fruit, and the land shall give its increase ;

¹ Moffatt : the ruthless. His word destroys as it once created all.

² or : integrity, trustworthiness.

³ Even animals share His peace, as the Sibyl, and Virgil in his Eclogues, foresaw ; they are submissive now to purified mankind.

⁴ or : sleep, showing perfect trust in God's protection.

⁵ i.e., Erets Israel, surrounding His Mount of Zion.

and they shall be secure upon their (own) soil.
(Ezek. 34 : 25-27)

This holy King, manifesting the power of God Himself, takes up the reins of government, purges away the wicked, vindicates the humble and pious poor, and sets up righteousness and peace. The old cruelties of savage man and beast defile no more this lovely world of ours, and all people look to him as the hope of future ages.

82. Zion Shall be Restored

1. Awake, awake!¹ Put on your strength, O Zion, put on the garments of your beauty, Jerusalem the Holy City! For hereafter shall no more come into² you the uncircumcised and (the) unclean. Shake yourself from the dust;³ arise and take your seat,⁴ Jerusalem; free yourself (from) your (neck-)chains, O Zion's captive daughter! (Isa. 52 : 1-2) For YAHWEH has comforted Zion, (Isa. 51 : 3) David's city; (2 Sam. 5 : 7) He has consoled all her ruins, made her wilderness like Eden and her desert like YAHWEH's garden; joy

¹ Awake from the stupor resulting from the cup of God's wrath.

² LXX: pass through. Men will no longer be able to think it is they who conquered Israel, and not God's will.

³ i.e., where Zion sat in mourning (GY 74 : 2).

⁴ Arise from the ground and sit on your throne (cf. GP 23 : 5).

and gladness shall be found in her, thanksgiving and the sound of melody! ¹ (Isa. 51 : 3)

2. Glorious things are said of you, O City of God, (Ps. 87 : 3) for God will save Zion and (re)build the cities of Judah ; and there shall they live and enjoy ² it, the posterity of His servants ³ shall inherit it and the lovers of His Name shall dwell therein. (Ps. 69 : 35-36) Rejoice with ⁴ Jerusalem and be glad for her, all lovers of hers, rejoice exceedingly with her, all you who mourn over her, . . . so that you may drain to delight the fullness of her bosom ! ⁵ (Isa. 6 : 10-11)

3. Then shall (the) maiden rejoice in the dance, ⁶ both young men and old (be happy) together ; I will change their mourning to joyfulness, comfort them, and console them

¹ How can Dr. Slotki fail to remark (Isaiah, p. 250 (S)) : " Such a transformation of the Land of Israel is in fact taking place now, as the result of the idealism, self-sacrifice and devotion of Jewish settlers " ? I saw it, even in 1922, before Israel became a nation once again ; and Yaari writes most movingly about it in his powerful book.

² *lit* : possess, as in LXX.

³ *or* : worshippers.

⁴ *or* : in.

⁵ *lit* : drink deeply of the udder of her glory.

⁶ LXX : assembly of youth. Yaari describes such thrilling dances of the colonists, refreshing them after the day's painful toil : " God shall build up Galilee ! " He shall indeed.

out of their sorrow. I will satisfy the desire¹ of the priests with rich food, and My people shall be contented by My goodness. (Jer. 31 : 13-14) The surviving remnant of the house of Judah shall again root downwards and bear fruit upwards;² (2 K. 19 : 30 *and* Isa. 37 : 21) they shall plant vineyards and drink their wine, and they shall lay out gardens and eat the fruit of them. (Amos 9 : 14)

4. Maiden of Israel! I will build you again, and you shall be built; again shall you be adorned with your tambourines³ and go out in the merry-maker's dances! (Jer. 31 : 4) Foreigners shall build up your walls, and their kings shall do you service; for (it was) in My anger I smote you, but in My pleasure have I had compassion on you. So your gates shall be continually open, day and night they shall never be shut, that they may bring you the wealth of nations and their kings led (up) in a line. (Isa. 60 : 10-11) I will fill this House with glory, . . . and in this place give peace,

¹ *lit*: soul.

² *i.e.*, Those left of Judah will take deep root again and bear fruit above the ground. No longer shall others enjoy the results of their toil.

³ LXX: Thou shalt yet take thy timbrel.

{Hab. 2 : 7, 9) for I shall be to her . . . a wall of fire all round, and I will be a glory in her midst. (Zech. 2 : 5)

5. Jerusalem, (Isa. 62 : 6) arise (and) shine, for your light has come,¹ and YAHWEH's glory has risen on you ; for, see, darkness covers the earth and a black cloud² the peoples, but upon you YAHWEH shines and His glory is visible on you ! (Isa. 60 : 1-2) He shall come to Zion as a Redeemer³ and to those in Jacob who turn from transgression. (Isa. 59 : 20) Old men and women shall yet sit in Jerusalem's squares,⁴ each with his staff in his hand for very age,⁵ while the open spaces⁴ of the city shall be filled with boys and girls playing in the wide streets⁴ thereof ! (Zech. 8 : 4-5)

Zion is purified of evil things, uplifted from the dust of her crumbled ruins and her humiliation, freed from the dread slavery of her sins, seated on the throne of nations as God's Viceroy on His earth. Now indeed will her children rejoice like Fanny Parnell as they see her glory :

¹ *i.e.*, the dawn of a new day of glorious freedom and influence.

² S : gross darkness. The night of trials and desolation.

³ Heb : *gō'el*, *i.e.*, champion.

⁴ The same word, in LXX streets (*plateias*) or open squares. Note that the children are now happy and free from care as in 1 Mac. 14 : 4-12, and the aged folk have no fears.

⁵ *lit* : for many days ; *i.e.*, not for wounds or sickness, for these things no longer afflict mankind.

" Shall mine eyes behold thy glory, O my country ?
 Shall mine eyes behold thy glory ?
 Or shall the darkness close around them ere the
 sunblaze
 Break at last upon thy story ?
 When the nations ope for thee their queenly circle,
 As sweet new sister hail thee,
 Shall these lips be sealed in callous death and silence
 That have known but to bewail thee ? . . .
 Let me join with you the jubilant procession,
 Let me chant with you her story ;
 Then, contented, I shall go back to the shamrocks,
 Now mine eyes have seen her glory ! "

It is only they who " have also loved her in her loneliness and sorrow " who can truly share in the joy of her liberation. And now her returning maids and youths dance in ecstasy as they restore fertility to her long-neglected fields, and terrace with figs and olives her once desert hillsides. Alien peoples compete to build where once they laboured to destroy ; the wealth of Britain and America flows in to enrich the colonies of Israel's reawakening land. Old men and women who saw Zion's desolation, who wept beside the ' Wailing Wall ', now sing the psalms of her restoration, " I was glad when they said to me ! " Is it not so, in our own days in Erets Israel ?

83. And Israel Return Home

1. Hush !¹ one calls :² " Clear YAHWEH'S way in the wilderness,³ make plain in the

¹ or : Hark !

² LXX : the voice of a herald. It is absolutely certain that the later reading " The voice of one calling in the wilderness ", however tempting, is wrong.

³ i.e., specially, that between Babylon and Judea—but it will also stand for all that separated Israel during the years from their beloved and long-lost homeland.

desert a highroad for our God! Every valley must be raised and every mountain and hill brought low, the steep ¹ must be levelled and rough places ² made smooth!" . . . You who give good news to Zion, get up on a high mountain, you who bring good tidings to Jerusalem, raise your voice mightily, lift it up, do not be afraid! ³ Say to Judah's cities, (Isa. 40 : 3-4, 9) tell those with fluttering ⁴ hearts : "Be strong (and) do not fear! Look, your God is coming with vengeance, the recompense of God! (Isa. 35 : 4) See, your God! Look, the Lord YAHWEH is coming in might ⁵ and His arm will prevail ⁶ for Him! See, His reward ⁷ is with Him and His recompense in front of Him! (Isa. 40 : 9-10) It is He who comes and saves you! (Isa. 35 : 4) For you

¹ *or* : rugged (Heb : 'aqob). The cognate Ar. word means a mountain path.

² Heb : *hārḥāsīm* ; *i.e.*, impassable, tied up. We may read here : "mountain ridges a plain".

³ Without fear of ridicule or contradiction, shout the news from a high place that all may hear it clearly.

⁴ *i.e.*, fearful, panicky.

⁵ *or* : as a mighty one (Heb : *bḥāzaq*).

⁶ *or* : rule.

⁷ *i.e.*, for the conquest of Israel's foes and compensation of the righteous 'remnant' of Israel.

shall go out¹ in joy and be led forth in peace; the mountains and the hills shall break into song before you, and all the trees of the field shall clap their hands!"² (Isa. 55 : 12)

2. YAHWEH builds up Jerusalem, He gathers together the scattered ones of Israel, healing the brokenhearted and bandaging their wounds.³ (Ps. 147 : 2-3) He will set up a signal⁴ for the nations and assemble Israel's exiles,⁵ gather together the dispersed ones of Judah from the four corners of the earth. (Isa. 11 : 12) Like a shepherd will He feed His flock, gathering lambs on His arm and carrying (them) in His bosom, and leading gently those that are with young.⁶ (Isa. 40 : 11)

3. Then the eyes of the blind shall be opened and the ears of the deaf be unstopped ;

¹ *i.e.*, from exile on return to Zion.

² Nature will share Israel's joy by showing renewed fertility.

³ Mainly spiritual and mental wounds, naturally.

⁴ This will be the blowing of the *sofar*, or ram's horn, which is sounded every New Year's Day to remind Israel of her coming restoration.

⁵ *lit* : scattered ones.

⁶ *i.e.*, ewes that give suck.

then shall the lame leap like a deer and the tongue of the dumb shall sing. For waters shall burst forth in the wilderness and streams in the desert, the parched land¹ shall become a pool and the thirsty ground springs of water. . . . And a highway shall be there, . . . and it shall be called 'The Way of Holiness';² the unclean shall not pass along it, . . . but the redeemed shall walk (thereon). YAHWEH'S ransomed shall return and come to Zion singing, with everlasting joy upon their heads; gladness and joy shall they obtain, while sorrow and sighing shall flee away. (Isa. 35 : 8-10 *and* Isa. 51 : 11)

Out of every land, gathered from among the poor and lowly of every scattered nation, see the exiles streaming home to Erets Israel ! All barriers fall before the thunder of those tramping hosts, all difficulties fade away ; led and guarded by the Divine Shepherd-King Himself, they cross the deserts and the seas, one song of hope and triumph on their lips ! Home, home again ! Two thousand years, and now we are homeward bound ! Sing to the Lord, for He has triumphed gloriously ; our feet now stand within your gates, Jerusalem ! How can the slightest thought of the perished sorrows steal within our hearts now so full of joy ?

¹ Heb: *šārāb* ; *lit* : such a dry land as creates a mirage of water ; it shall now become a *real* lake.

² The 'Straight Path' of many other Scriptures. It can be entered only by those self-dedicated to righteousness.

84. Gathered out of All the Nations

1. YAHWEH says: (Isa. 37 : 6) "I will search for¹ My flock and rescue them from all the places where they were scattered on the day of cloud and deep gloom. (Ezek. 34 : 12) They shall feed upon the roadside, and on all peaks² (shall be) their pasture; they shall neither hunger nor thirst, nor shall sirocco³ and sun smite them, for One who has compassion on them shall lead them and guide them beside the springs of water.⁴ Then shall I turn all My mountains into a (level) road, and My highways shall be lifted up; (Isa. 49 : 9-11) I will bring them to their own soil and feed them on Israel's mountains, in the river valleys and in all the hamlets⁵ of the land; in a goodly pasture will I feed them, . . . and it is I who will let them rest,"⁶ says the Lord YAHWEH. (Ezek. 34 : 13-14)

¹ *or* : seek out.

² LXX : paths.

³ *or* : hot wind, glowing sand, or mirage area. Cf. GY 77 : 3.

⁴ *or* : by shady streams. LXX : in the valleys.

⁵ *or* : dwelling places, habitable parts.

⁶ *lit* : lie.

2. "I will seek out the lost and bring again the refugees;¹ what is broken I will bandage up and give strength to the sick. (Ezek. 34 : 16) I will work a miracle in them and send those of them who escape (from exile) to the nations, . . . to the distant isles² that have never heard My fame or seen My glory, and they shall declare My splendour among the nations. (Isa. 66 : 19)

3. "O house of David, (Isa. 7 : 13) I will bring your seed from the east and gather you from the west, I will say to the north 'Give up', and to the south 'Do not retain'. (To all I will say :) 'Bring My sons³ from afar and My daughters from the end of the earth—everyone who is called by My name and whom I have created for My glory. (Isa. 43 : 5-7) Look, these shall come from afar, . . . some even from the land of Sinim;⁴ (Isa. 49 : 12) and out of all the nations shall they bring all your brethren (as) an offering to YAHWEH . . .

¹ LXX: strayed; or: driven away.

² or: coastlands.

³ Israel is God's Son, the members of the Nation are His sons.

⁴ *i.e.*, China, according to many; some think it is only Syene, or Aswān, in Egypt, where there was an Israelite colony by 5th century B.C. Targum took it as 'a southern land', possibly 'Sin' or Pelusium. LXX: from the land of the Persians (*ek gēs Persōn*).

on¹ My holy mountain² Jerusalem. (Isa. 66 : 20) In the bosom they shall bring your sons, while your daughters shall be carried on (their) shoulders.³ (Isa. 49 : 22)

4. "Who are these that fly like a cloud, or like doves to their cotes?⁴ Surely the coast-lands shall wait⁵ for Me—and first the ships of Tarshish⁶—to bring your sons from afar, (carrying) with them their silver and their gold! (Isa. 60 : 8-9) For just as the new heavens and new earth which I make shall remain before Me," says YAHWEH, "so shall your posterity and name remain (Isa. 66 : 22) for evermore!" (Ps. 86 : 12)

God Himself gathers His own from every unseen corner, from the squalid ghettos of Central Europe, the banks and firms of New York and Chicago, the sands of Yemen, Malabar's lagoons, and China's wooded gorges. He leads them home in peace, cherishing them with a woman's tenderness and inspiring them with deathless

¹ *lit* : to.

² LXX : city.

³ *i.e.*, tenderly and carefully, in the fold of the garments.

⁴ Did the Prophet see here that Jews would fly home, as so many are doing in our day, from Yemen and elsewhere? Like 'homing doves'—and in aeroplanes.

⁵ LXX : have waited.

⁶ *i.e.*, big, ocean-going ships, or sea-ships, (*ploia thalassēs*). Tarshish was a Carthaginian colony in Spain, and is not to be identified with either Tarsus in Asia Minor or the Tyrsenians or Etruscans.

confidence. Those who once crushed them down to slavery, who slandered them with filthy lies about defilement of the Host or ritual child-murder, those who made them the national scapegoat in every natural calamity—come forward now to serve them, to escort them home in honour and security, to guard their infant State with arms and treaties. By ship and plane they come, carrying with them the wealth of every land to enrich and to restore the chosen Land of Israel, once set apart and consecrated to the ineffable Name of God most High.

85. Zion's Song of Joy

1. How they hasten over¹ the mountains, the feet of the herald of good news who announces peace, the harbinger of tidings of good who proclaims salvation, who says to Zion, "Your God (now) reigns!" Hark, (it is) your watchmen! They raise (their) voice,² they sing out together, because eye to eye³ they see YAHWEH returning to Zion! Break joyfully into happy song⁴ together, O ruins of Jerusalem, for YAHWEH has comforted His people, redeemed Jerusalem! YAHWEH has

¹ *or* : are beautiful upon.

² *or* : All your watchmen lift up. Those who keep watch on the walls are the first to glimpse the returning host of exiles.

³ They are so near they can actually see the face of the returning Lord, without whom in Zion there can be no real restoration of Israel.

⁴ *lit* : burst (with joy) ; *i.e.*, sing.

bared His holy arm¹ in the sight of all the nations, and all ends of the earth (now) see the salvation of our God ! (Isa. 52 : 7-10)

2. Then on that day one shall say,² " Look, this is our God for whom we waited that He might save us ; this is YAHWEH for whom we waited, (now) we will be glad and rejoice in His salvation ! (Isa. 25 : 9) **We** will joyfully draw water from the wells of salvation ;³ (Isa. 12 : 3) wilderness and parched land shall be glad (for us), while the desert shall rejoice and blossom like the narcissus.⁴ (Isa. 35 : 1)

3. On YAHWEH's changing of Zion's fortunes we became like dreamers,⁵ then our mouth was filled with laughter and our tongue with song ;⁶ then did they say among the nations : "YAHWEH has done great things with these ! " ⁷

¹ Ready for instant combat on Israel's behalf.

² *lit* : and he said (*w'amar*).

³ The idea is bountiful generosity ; God is the fount of living waters (Jer. 2 : 13).

⁴ LXX : lily. Most likely the autumn crocus or narcissus, which flowers in great abundance. AV ' rose ' is unlikely to be the blossom named.

⁵ So unexpected at the darkest hour was the restoration.

⁶ *i.e.*, praises.

⁷ Even the ' heathen ' wondered at Israel's marvellous return and revival of (Hebrew) language and culture.

YAHWEH has (indeed) done great things with us, (and so) we are delighted ! (Ps. 126 : 1-3) Let the peoples thank Thee, O God, . . . let the nations be glad and sing for joy, for Thou wilt justly rule ¹ the peoples and guide the nations ² on the earth ! (Ps. 67 : 4-5)

The great news of God's restoration of Israel runs swiftly over the earth and stirs everywhere a breath of new life and hope. So there really *is* a God who cares for men, who keeps His promises ! Let us turn then to Him, men cry. The people welcome their Redeemer and, almost dazed with happiness, Israel and all humanity thank Him for the glorious dawn of this new age of righteousness.

86. Israel becomes 'Holiness to the Lord'

1. On that day ³ shall man ⁴ regard his Maker and his eyes shall turn towards the Holy One of Israel ; (Isa. 17 : 7) on that day shall YAHWEH of Hosts be a crown of glory ⁵ and a diadem of beauty to the residue of His people, a spirit of justice to one who sits in judgment,

¹ *lit* : judge with equity.

² If they accept Him, He will lead them as He leads Israel.

³ *i.e.*, of the dawn of the Messianic age.

⁴ *lit* : the man (Heb : *hā-ādām*) ; *i.e.*, typical man, mankind.

⁵ A play on words : *tsbā'ot*, *tsbī*. LXX : . . . hope, . . . glory.

and an encouragement¹ (for) those who turn the battle from the gate. (Isa. 28 : 5-6)

2. Now shall Jacob be unashamed, no longer shall his face grow pale,² for when he sees his children . . . they shall sanctify My Name,³ yes sanctify the Holy One of Jacob and be in awe of the God of Israel. Even those who err in spirit shall come to⁴ understanding and murmurers shall learn instruction.⁵ (Isa. 29 : 22-24) On that day shall YAHWEH's shoot⁶ be a beauty and a glory, and the fruit of the land an excellence and comeliness, to the residue of Israel; and it shall be that he who is left in Zion, who remains in Jerusalem, shall be called holy. (Isa. 4 : 2-3)

¹ *or* : strength (Heb: *gḇūrāh*). God will inspire judges with justice and warriors to drive battle right up to the gates of their enemies. It may also stand, as often, for 'court'; *i.e.*, those who fight for justice in the court, the 'pleaders', will be encouraged and helped. Here too is another play: *mšibēy*, *yoṣeb*.

² At humiliation and insults.

³ *i.e.*, do what brings honour and glory to God; in these days as in the past, so often, it means to die as martyrs for Jewish faith or national customs—or simply, under Hitler, for being born Jews.

⁴ *lit* : know.

⁵ LXX : obedience. This text here adds : "and stammering tongues shall speak of peace".

⁶ Not the Messiah, but what He causes to grow in the land.

3. O Israel, (2 Chr. 10 : 16) then shall your light suddenly appear¹ like morning and your healing² speedily spring forth ; your righteousness shall go in front of you, and YAHWEH's glory be your rearguard ;³ . . . your gloom shall be like noonday and YAHWEH shall guide you always. (Isa. 58 : 8, 10-11) Your people shall all be righteous also (and) for ever inherit the land⁴—the branch of My planting, the work of My hands to be glorified.⁵ (Isa. 60 : 21)

4. With sweet fragrance will I welcome you when I have brought you away from the peoples and collected you from the countries wherein you were scattered ; and in you will I be sanctified in the eyes of the nations . . . once I have restored you to Israel's soil.⁶ (Ezek. 20 : 41-42) Now this is the Covenant I shall make with the House of Israel after those days, says YAHWEH : " I have put My

¹ *lit* : break forth.

² *lit* : the new flesh which grows over a wound.

³ Their righteousness is naturally *followed* by God's blessing ; they are protected before and after by these two.

⁴ *i.e.*, never again to go into exile.

⁵ *or* : wherein I glory.

⁶ Cf. GY 76 : 3. Israel's restoration makes them glorify God.

Law¹ in their conscience and will write it on their heart; then will I be their God while they shall be My people. (Jer. 31 : 33) They shall serve YAHWEH their God² and David their King whom I will raise up for them; (Jer. 30 : 9) for I will forgive their guilt and remember their sin no more.”³ (Jer. 31 : 33)

Then all mankind will turn to God in reverent gratitude and hope, and His people will be freed from the agelong reproach of ignorant scorn and unjust prejudice. The whole world will realise Israel's glorious contribution to human wealth and wisdom, and every Israelite will be worthy of his illustrious name. No longer will men have to obey an external law, for God's Law will shine out in their very hearts, and almost instinctively they will follow it.

87. Gifted with Every Need

1. (When) the poor and needy are seeking water and there is none, (when) their tongue is parched with thirst, (then) will I YAHWEH answer them; I the God of Israel will not

¹ *lit* : Teaching (*Tōrāti*). It is already planted in the 'inward parts' of every human being, his conscience of right and wrong; it will now be written on the heart, and so made dear to each.

² As S says, the service of God is "the highest form of liberty".

³ Only now does the Covenant become permanent, for sin had prevented men from truly knowing God before.

abandon them. On (naked) summits I will open rivers, and fountains in the midst of valleys; I will make the wilderness a pool of water, the dry land water-springs. (Isa. 41 : 17-18) I will pour My spirit on¹ your posterity and My blessing on your offspring, and they shall spring up among the grasses like willows by the watercourses. (Isa. 44 : 3-4)

2. Those who trust in YAHWEH are like Mount Zion (which) cannot be moved (but) remains for ever; Jerusalem, mountains surround her, and (so) does YAHWEH surround His people from now onwards and for evermore! (Ps. 125 : 1-2) Certainly God is good to Israel, to the pure in heart.² (Ps. 73 : 1)

Then everything man needs will be given in lavish generosity; the world will overflow with richest gifts, and inspiration well up in every heart. For God dwells in all, and gives plenteously to those who love His Name.

¹ A metaphor: implant true morality, knowing what is right and being able to keep thereto. Cf. GY 40 : 1.

² Heb: *akh ṣōb l'Yisrā'el Elohim lbārēy lēbāb*. The essential qualification for entering His presence, and so for sharing the blessings of the days of King Messiah (cf. GY 51 : 2). Note how clearly here 'Israel' is defined as 'the pure in heart'; mere birth to an Israelite does not make a man one of the 'chosen people'; it is surrender to His will and clinging to His Law that makes a man a part of that Israel which inherits the blessing of Abraham, God's friend.

88. And a Blessing to the Nations

1. I will be like dew¹ to Israel, he shall blossom like a lily² and spread out³ his roots like Lebanon; his (tender) branches shall extend, (and) his beauty shall be like an olive-tree,⁴ (Hos. 14 : 5-6) a leafy olive fair with finest fruit,⁵ (Jer. 11 : 16) his fragrance like Lebanon.⁶ (Hos. 14 : 6) Yes, YAHWEH will compassionate Jacob and still⁷ choose Israel and set them on their (own) soil; the foreigner⁸ shall then join them and (men) shall cling to the house of Jacob; . . . so shall they rule over their (former) oppressors. (Isa. 14 : 1-2)

2. For you, (O Israel,) shall expand to the right hand and the left; your posterity shall take possession of⁹ nations and populate

¹ Dew is essential for vegetation; so Divine grace helps Israel to grow.

² *i.e.*, abundantly.

³ Peake: strike deep.

⁴ A tree with rich and shady foliage, green in both summer and winter, and so a suitable symbol for Israel.

⁵ *Cf.* Sir. 39 : 14.

⁶ A district famed for its aromatic trees like the cedar.

⁷ *or* : again.

⁸ *or* : proselyte, stranger (Heb : *gēr*).

⁹ *or* : own, control.

desolate¹ cities. (Isa. 54 : 3) Israel shall blossom and bud, and the face of the world shall be filled with fruitage; (Isa. 27 : 6) (the) nations shall see your righteousness² and all kings your glory. . . . You shall be a crown of beauty³ in YAHWEH'S hand, a royal diadem in the palm⁴ of your God (Isa. 62 : 2-3)

3. *You* shall be named the priests of YAHWEH,⁵ they shall call you the ministers of our God; you shall eat the wealth of nations and revel in their splendour. (Isa. 61 : 6) For I will make you a name and a praise⁶ in all the peoples of the earth; (Zeph. 3 : 20) and all the nations shall envy you because you shall be a land delightful (to Me). (Mal. 3 : 12)

Under God's blessing the ideal Israel of devotees will spread abroad over the whole world and attract millions of converts to her holy mission, who will look to her with loving reverence as the source of all their spiritual happiness.

¹ or: deserted. The whole earth will share Israel's blessings.

² or: triumph.

³ A play on words: '*atzeret tif'eret*'.

⁴ Held up for affection and admiration (S).

⁵ And so permitted to act as the priests for all nations, who now accept YAHWEH as '*our God*'.

⁶ i.e., a praised name, as a people richly blessed by God.

89. God Invites the World to Zion

1. YAHWEH is in His holy Temple, let all the earth be silent before Him!¹ (Hab. 2 : 20) His glory covers heaven, and the earth is full of His praise, (Hab. 3 : 3) for YAHWEH shall be King over all the earth! In that day shall YAHWEH be ONE, and ONE His Name,² (Zech. 14 : 9) for there is no God in all the earth save in Israel (alone). (2 K. 5 : 15)

2. All the ends of the earth shall remember³ and turn to YAHWEH, and all the kindreds of the nations⁴ worship before **Him**, for YAHWEH'S is the kingship and He rules over the nations. All the luxurious⁵ of the earth shall eat and worship, all who go down to dust shall kneel before Him—even a child that cannot keep his soul alive shall serve Him.⁶ (Ps. 22 : 27-30)

¹ The reverential hush of expectancy in His Presence.

² R: His name alone shall be in every mouth. This verse ends every Jewish service of worship, says Dr. Cohen. LXX: There shall be one Lord, and His Name one,—adding: "and my soul also lives to Him". The Talmud (Pes. 50a) says: "Then the holy Name YHWH will itself be uttered freely and not changed into 'Adonāy'."

³ *i.e.*, think of, keep in mind.

⁴ Thus fulfilling the promise of GY 5 : 1.

⁵ *lîṭ*: fat ones; *i.e.*, those arrogant in prosperity.

⁶ *i.e.*, both rich and poor, all will bring offerings to the Sanctuary and eat there after the consecration. Those who die will leave children to carry on the worship (S).

O Israel, (Ex. 32 : 4) your dead shall live, dead bodies shall arise, those who dwell in the dust shall awake and sing, for YAHWEH'S dew¹ is the dew of light, and the earth shall bring the shades² to life. (Isa. 26 : 19)

3. The Lord YAHWEH says this (Ezek. 35 : 14) "Look³ to Me and be saved, all the ends of the earth, for *I* am God and there is no other. By Myself have I sworn—truth⁴ has come from My mouth, a word which shall not return—that to Me shall every knee bow, every tongue shall swear (allegiance).⁵ (Isa. 45 : 22-23) For from the sunrise even to its setting My Name is great among the Gentiles, and in every place offerings are presented to My name and pure⁶ oblations, for My name is great in the nations,"⁷ says YAHWEH of Hosts. (Nal. 1 : 11)

¹ God's dew is the supernatural principle of life (cf. GY 88 : 1), rousing the nation to a new life of joyful worship.

² *lit* : the powerless ones (*refā'im*), dwellers in Sheol ; cf. GY 104 : 2.

³ *lit* : turn (for help).

⁴ *or* : righteousness. The uttered word cannot but be fulfilled.

⁵ Even God's 'enemies' will come back to Him and worship Him, when He "shall be all in all".

⁶ *i.e.*, unsullied by irreverence or formalism.

⁷ Eli Cashdan Malachi (p. 340) writes : "Offerings brought by heathens to their gods are in reality intended for God", and Peake (p. 586) : "When offerings were presented to God as One,

The One God will then reign over all the world, and all false religion be forgotten. Even the dead will rise to enjoy the blessings of His reign, awakened from their sleep to life by the soft dew of His Teaching. Certainly in that day will every living creature acknowledge Him as God, for even now He has His true and faithful devotees in every creed and every land.

90. All Nations Flock to Him

1. And in the far future¹ the mountain of YAHWEH'S House shall come to be acknowledged chief² of mountains and exalted above the hills,³ and all the nations shall flow towards it, (Isa. 2 : 2 *and* Mic. 4 : 1) all flesh⁴ shall come to worship before Me. (Isa. 66 : 23) Yes, (even) the foreigners⁵ who attach themselves to YAHWEH to serve Him⁶ and to love the

they were accepted by YAHWEH as presented to Him"—a most important theosophical teaching. Solomon ibn Gebirol (1021-1058) : "Thou art the Lord, and all beings are Thy creatures, Thy domain ; and Thine honour is not detracted from through those who serve vain idols, for they all aim to come to Thee." Cf. GY 56 : 1, Note 1, and Gita 9 : 23.

¹ *lîl* : the last days, *or* : the end of days ; *i.e.*, the Messianic age.

² Established as the most esteemed ; Zion will be the world's moral, religious and political metropolis.

³ Moffatt : higher than the heights.

⁴ It is important to note that these words cannot be limited to the national Israel ; all mankind will worship God manifesting in Jerusalem.

⁵ Heb : *haggēkār*.

⁶ Heb : *lšartō*.

Name of YAHWEH, to be His servants¹—everyone who keeps from profaning the Sabbath and takes (firm) hold of My Covenant²—them too will I bring to My holy mountain and make them happy in My house of prayer. Their burnt-offerings and sacrifices shall be welcome on My altar, (Isa. 56 : 6-7) and I will even take (some) of them as Levite priests;³ (Isa. 66 : 21) for My House shall be called 'The House of Prayer for all the peoples'.⁴ (Isa. 56 : 7)

2. Many people shall go and say, "Come, let us go up to YAHWEH's mountain, to the House of Jacob's⁵ God, that He may teach us (some) of His ways⁶ and we may walk in His paths! For from Zion goes forth the Law⁷ and YAHWEH's word from Jerusalem.

¹ Heb: *la'abādīm*.

² The qualifications for being a 'Jew': to keep God's Law, and to accept the obligations of the Covenant; *i.e.*, to live *for* Israel. Peake: "Proselytes of whatever nation who keep His laws shall be admitted to the Temple courts, share the joyous feasts, and have their offerings accepted" (p. 468).

³ Even Dr. Slotki agrees this may refer, despite the old law of the priesthood, to ordination of non-Jews.

⁴ As asked by Solomon in his great Prayer in GY 60 : 2.

⁵ It was Jacob who called it 'the House of God' (R); cf. GY 8 : 3.

⁶ Heb: *midrākāyw*.

⁷ *i.e.*, Torāh, all God's revealed Teaching.

(Isa. 2 : 3 *and* Mic. 4 : 2) So nations shall walk by¹ your light and kings by the brightness of your dawn ; (Isa. 60 : 3) (many) a nation that did not know you shall run towards you, for the sake of YAHWEH your God and for the Holy One of Israel because He has made you glorious. (Isa. 55 : 5)

3. In these days it shall come to pass that ten² men out of all the languages of the nations shall catch, yes, grasp the skirt of each Jew, saying: (Zech. 8 : 23) "Your people (shall be) my people and your God my God. (Ruth 1 : 16) Have we not all one Father? Has not one God created us? (Mal. 2 : 10) We will go with you, for we have heard that God is with you!" (Zech. 8 : 23)

Millions will go up to Jerusalem as pilgrims to learn from God's devotees, the real house of Israel, how to serve Him rightly by a noble life on earth, and His Temple will then be opened wide to worshippers from every race. Israel will then be the true teacher of the world, and every Israelite be sought out eagerly by those who would learn of the real Universal Brotherhood.

¹ *or* : at ; LXX : in. (Heb : *l'ōrēk*).

² *i.e.*, a great many—round number (S).

91. Peace becomes Universal

1. God shall judge between the nations and arbitrate for many peoples;¹ they shall beat their swords into ploughshares and their spears into pruning-hooks.² Nation shall not lift up sword against nation, neither shall they learn war any more. (Isa. 2 : 4 *and* Mic. 4 : 3) No longer shall they be a prey to the heathen, . . . but they shall dwell in safety and without a frightener. (Ezek. 34 : 28)

2. O give thanks to YAHWEH, for (He is) good³ because His love (prevails) for ever!⁴ (Ps. 106 : 1) He brings wars to a close to the end of the earth; He breaks the bow and snaps the lances, burns the baggage-wagons⁵ in the fire. (Ps. 46 : 9) Love and Truth have met, Righteousness and Peace have kissed;⁶ (Ps. 85 : 10) let all the breath (of God's creatures) praise YAH(WEH)! (Ps. 150 : 6)

¹ God Himself reigns in Zion, and His decrees are accepted by all as final. National and individual disputes will no longer lead to war or to litigation, but will be decided by God's perfect Law.

² LXX: sickles.

³ *i.e.*, gracious, lenient (S).

⁴ Or Israel's sin would have destroyed her utterly.

⁵ *or* : war-chariots. LXX : bucklers.

⁶ Righteous conduct is answered by grace, and its natural fruit is peace or well-being.

As righteousness and justice governs all mankind, there will be no more war; fear and loss will cease, cruelty and slaughter will be put away from man. A just peace and sincere love will testify that God's Kingdom has now come on all the earth, and the long reign of evil is at an end for all eternity.

92. And Grace is Fully Restored

Behold I create new heavens and a new earth,¹ and the past shall be forgotten and never come to mind, . . . But I will rejoice in Jerusalem, be happy in My people : no more shall be heard in her the voice of weeping and the sound of crying. (Isa. 65 : 17, 19) As a bridegroom thrills to² (his) bride, so shall your God thrill³ to you, . . . for YAHWEH delights in⁴ you, and your land shall be wedded (to Him) ;⁴ . . . and you shall be called 'Sought Out',⁵ 'A City not forsaken'. (Isa. 62 : 5, 4, 12) An everlasting Covenant shall it be with **you**, . . . for I will put My Sanctuary

¹ A new world-order will ensue, when God and Man are united perfectly in His will.

² So Moffatt ; *lit* : rejoices over.

³ *lit* : accepts ; *i.e.*, approves.

⁴ The fulfilment of GY 64 : 3 and the purpose of the Covenant in GY 19.

⁵ *i.e.*, by all nations, as in GY 90 : 2.

in the midst of **you** for evermore. (Ezek. 37 : 26)

In His grace the world will be made anew, a world without suffering or grief, a world whose every breath is a thrill of rapturous love. God will be united for evermore with Israel, the devotee with his Lord ; never will the dreary past of separation come to mind again.

93. Adoration by All the World

1. " O YAHWEH our Lord,¹ how wonderful is Thy Name² in all the earth ! (Ps. 8 : 1) Out of Zion,³ the Perfection of Beauty',⁴ God has shone ; (Ps. 50 : 2) sing, O heavens, for YAHWEH has done it !⁵ shout,⁶ you lowest parts of the earth ! burst, O mountains, into singing, O forest⁷ and every tree therein ! For YAHWEH has redeemed Jacob and (now) glorifies (Himself) in Israel. (Isa. 44 : 23)

¹ He is the Lord of all, having created and acted as King of all.

² S says : "' Name', when applied to God means more than the designation by which He is known. It denotes His nature as revealed in His acts." So writes Dr. Cohen in ' Psalms ', p. 18. Cf. the same idea in most other ' Gospels '.

³ The home of God's *Šekīnāh*, Glory-Presence, and the *Tōrāh*, His Law.

⁴ This proud title is restored ; cf. GY 74 : 4.

⁵ i.e., has had mercy on Israel, as in LXX.

⁶ LXX : sound the trumpet.

⁷ LXX : hills (*bounoi*).

Sing hymns of praise to YAHWEH who dwells in Zion, make known among the peoples¹ (all) His marvellous doings!² (Ps. 9 : 11)

2. "Sing, O Zion's daughter! Shout (for joy), O Israel! Be glad and rejoice with whole heart, O daughter of Jerusalem! YAHWEH has taken away your penalties,³ driven out your enemy;⁴ the King of Israel, YAHWEH, . . . a mighty Saviour, . . . is in your midst. You shall not see⁵ evil any more! . . . He will rejoice exceedingly over you, He will renew (you)⁶ with His love, He will joy over you with song! (Zeph. 3 : 14-15, 17, 15, 17)

3. "Shout to YAHWEH, all the earth! Worship⁷ YAHWEH with gladness,⁸ come into His presence with singing. Know that YAHWEH He is God, it is He who has made us,

¹ For they too may deserve and win His protection : they have indeed done so.

² or : exploits.

³ lit : judgments (*mišpāṭayik*) ; or : punishments.

⁴ We may take this as Sin, the one enemy that separates her from God.

⁵ or : fear, i.e., look at, or think of.

⁶ So Peake, reading *yehaddeš* for *yahariš* (will be silent), an easy change. S takes it : "God will in His love cover up your sins in silence" (R)

⁷ or : serve. The true worship is in fact to do His will.

⁸ i.e., in pure joy, and not fear as before earthly kings.

and *we* are His,¹ His people and the flock He pastures! Enter His gates with thanksgiving,² His courts with praise; give thanks to Him (and) bless His Name. For YAHWEH is kind,³ His love (remains) for ever, and His constancy to generations of generations! (Ps. 100 : 1-5)

4. "Thine, YAHWEH, is the greatness and the power, the glory,⁴ the victory and the majesty, for all in the heavens and earth is Thine! The kingship is Thine, O YAHWEH, and Thou art exalted over all as Head; both riches and glory⁵ come from Thee, and it is Thou who rulest in all! (1 Chr. 29 : 11-12) I will thank Thee with all my heart, in the presence of the gods sing praise to Thee; I will prostrate towards Thy holy Temple and give thanks to Thy Name for Thy love and Thy truth!⁶ (Ps. 138 : 1-2) Blessed from Zion be YAHWEH, who dwells at Jerusalem! Halleluiah!" (Ps. 135 : 21)

¹ So the *qere*; *ketib* : and not we ourselves.

² *lit* : good.

³ Sin-offerings end with sin, but the need for gratitude is eternal.

⁴ *or* : beauty.

⁵ *or* : honour.

⁶ *i.e.*, constancy.

The Gospel of Israel ends with a glad song of praise uttered by all redeemed mankind, joyous in the wonderful consummation of God's victory over sin and misery, and attributing all the glory and joy and beauty of creation to Him to whom it belongs of right.

Prayer

Blessed art Thou, O YAHWEH our God, King of the Universe, . . . for the pleasant, goodly and ample land which Thou wast pleased to give us as an inheritance to our fathers, to eat of its fruit and to be contented by its goodness! Have compassion, O YAHWEH our God, on Israel Thy people, and on Jerusalem Thy city, and on Zion the abode of Thy Glory, and upon Thy altar and Thy temple! Build Jerusalem again, the Holy City, speedily in our days; bring us up into it and let us rejoice in its restoration, so that we may eat of **the land's** fruit and be contented with its goodness, and bless Thee for it in holiness and purity! ¹

¹ The Grace after wine ending the Sephardic (Spanish) Rite of Seder, repeated just before the closing hymns.

Thou Pure One dwelling on high, restore
the countless Congregation! Swiftly lead the
offshoots of Thy planted stock, redeemed, to
Zion in singing! ¹

NEXT YEAR IN JERUSALEM! ²

¹ The 'Envoi' by Rabbi Tob-Elem (Joseph Bonfils: 11th c.), used by the Ashkenazic (East European) Rite of Seder, under the name 'Accepted'.

² The last words uttered in the Seder Rite, which replaces Passover in the absence of a Temple where sacrifices may be offered.

SUPPLEMENTARY CHAPTERS¹

CHAPTER THIRTEEN

THE LAST WOES

94. Final Wars

In those days the Angels . . . shall stir up the kings, so that a spirit of unrest shall come upon them . . . and they shall go up and trample under foot the land of His chosen ones. . . . But the city of My righteous shall hinder their horses, (and) then shall they begin to fight among themselves . . . till there be no numbering of their corpses through their (mutual) slaughtering. . . . In those days Sheol shall open (wide) its jaws and they shall be

¹ Later Jewish thought, up to the close of the second century A.D., is so important to the history of religion that a selection of texts from the 'Apocrypha' and the 'Apocalypses' is added here. All the material utilised in these two chapters derives from books accepted by the best Jewish authorities as Jewish, even though some of it was taken over and edited by Christians in their own scriptures. Such especially are the 'Little Apocalypse' embedded in the Gospels, and the 'Jewish Apocalypse' embedded in the 'Revelation of John'. Wherever possible, the Christian interpolations and modifications of these passages have been carefully eliminated. No Commentary, and the barest essential explanatory footnotes, can be offered for these 15 sections.

swallowed up therein. (1 Eno. 56 : 5-8) Now as soon as you hear of wars and rumours of wars do not be afraid, . . . for nation must be stirred up against nation and kingdom against kingdom. (Mk. 13 : 7-8)

95. The Wicked King

1. O prudent men¹ of the world, hear about the deceivers² who shall be many in the last times ; for they shall place before you teachings that are not of God, in that they set aside God's Law, . . . making themselves alien to the Covenant of the Lord and depriving themselves of the glorious Promises.³ (Ap. El. 5) For false Messiahs and false Prophets shall arise and show signs and wonders, . . . and they will deceive many ; (Mk. 13 : 22, 6) so then let no one lead you astray. (Ap. El. 6)

2. In the days of sinners . . . all things on the earth shall change, not appearing at their (proper) time ; the rain shall be withheld and the heaven shall restrain it.⁴ (1 Eno. 80 : 2) Then if you hear that dissension has broken

¹ Cop : *ḥrmīḥēt* ; i.e., men of heart, or courage,

² or : heretics (Cop : *planos*).

³ An actual characteristic of the last days before Jerusalem fell.

⁴ Cf. GY 65 : 3. An old belief that sin causes the failure of rains.

out in Jerusalem tear your robes,¹ you priests of the land, for the Son of Ruin² will soon come. (Ap. El. 17)

3. At the end of four years of that King's (reign) the Son of Lawlessness shall appear . . . in the holy places, . . . saying, "I am the Messiah!" though he is not—do not believe in him! (Ap. El. 21, 17, 21) He professes to have the knowledge of God and calls himself the child of the Lord, . . . and boasts that God is (his) Father;³ (Wisd. 2 : 13, 16) he shall multiply his wonders and signs in front of everyone, he shall do (all) the works the Messiah is to do⁴ save only waking the dead, . . . for he has no power over the soul. (Ap. El. 22)

4. Then when Elijah and Enoch⁵ hear (of this), . . . they come down and fight with him,

¹ A sign of horror and mourning (*cf.* Mt. 26 : 65).

² *i.e.*, the Antichrist, a pre-Christian concept, as final opponent of the Messiah, raised by the spirit of evil on the earth to oppose and abolish God's Law. Many felt St. Paul to be this man when he exempted Christians from the laws of circumcision, etc.

³ *i.e.*, he claims to be a 'Gnostic', to know more than others about God apart from His revelation in the Torah. (Gk. *epangelletai gnōsin Theou kai paida Kurion heauton onomazei . . . kai alazoneuetai patera Theon.*)

⁴ This almost seems to suggest one like Jesus. So Jesus 'raised the dead' to refute such a charge.

⁵ The two saints who, never dying, went straight to heaven. They too must die, in the far future.

saying: . . . "You were always an outsider, . . . and you fell out of heaven like the Morning Star!"¹ (Ap. El. 25) But he was allowed to make war on the saints and to conquer them, (Rev. 13 : 7) and even to kill them. Then their dead bodies (lay) on the square of the great city, . . . and some from the nations . . . look at their dead bodies for three and a half days.² . . . Then those who dwell on the earth rejoice over them and make merry. (Rev. 11 : 8-10)

96. The Great Persecution

1. So as soon as you see the 'Horror of Ruination' ³ . . . standing in a holy place (Mt. 24 : 15) where it should not, . . . then let those in Judea flee to the mountains; . . . but woe to those with child⁴ and to those who

¹ *i.e.*, Lucifer, identified with Satan, the opponent. Cop: *akhe ebol hentpe nthe nemciou nhtooue*.

² *i.e.*, years—the period of Antichrist's rule; so Jesus was allowed only 'three years' of ministry, and Jonah was three days in the sea-monster. After three days of death the soul actually leaves the vicinity, so their permanent death might then be assured.

³ *or*: devastation. Understood as the image of the Caesar, an idol, set up in the Holy of Holies in the Temple itself (Gk. *bdelugma tēs erēmōseōs*). The writer may have had Caligula in mind, or Antiochus before him.

⁴ *lit*: having in the belly.

give suck in those days ! (Mk. 13 : 14, 17) The barren shall rejoice with the virgin, saying : " It is our time to rejoice that we have no children on the earth, but *our* children are in heaven ! " ¹ (Ap. El. 16) For those days shall be such as have never been from the beginning of creation . . . till now, and shall never be (again) ; (Mk. 13 : 19) a manifold affliction shall increase over the whole earth. (Ap. El. 15)

2. Even brother shall betray brother to death and father, son, while children rise up against parents and have them put to death. And you shall be hated by all for the sake of **God's**² Name, but the one who endures to the end he shall be saved. (Mk. 13 : 12-13) There shall be many to long for death in those days, but death shall flee from them ; (Ap. El. 9.) and if the Lord had not cut short the days no flesh would be saved (at all), but for the sake of the chosen ones He did cut short the days. (Mk. 13 : 20)

3. Now those who cannot bear the tortures of that King will take (their) gold and flee upon³

¹ *i.e.*, they are unborn—a hint at belief in pre-existence.

² Probably originally 'YAHWEH's', edited to 'My' by Christians.

³ *or* : up to.

the rivers to lonely places, saying: "Carry us over into the desert!" . . . The Lord shall receive to Himself the(ir) life,¹ together with the(ir) souls; their flesh shall turn to stone² which no wild beast can eat till the last day of the Great Judgment, when they rise and find a place of rest. (Ap. El. 29) (While) their bones (thus) rest in the earth, their spirits will have much joy. (Jub. 23 : 21) Yet they shall not be in Messiah's Kingdom like those who have endured (to the end),³ for the Lord says (of those): "I shall grant to them that they sit on (My) right hand there. They shall be gentle to others (but) they shall be firm⁴ against the Son of Lawlessness, see the dissolution of heaven and earth, and (then) receive thrones and crowns of glory. (Ap. El. 29) (For) My Name and My glory endure eternally, and in its own time My justice shall maintain its right!"⁵ (2 Bar. 5 : 2)

¹ or : breath, spirit.

² var. : tastes like pork, and is therefore uneatable.

³ Refuted in 1 Thes. 4 : 13-18; even martyrs will see the Kingdom.

⁴ or : strong.

⁵ Cf. GY 27 : 2.

4. (They say :) "The King of the World¹ will raise us up into an agelong² restoration of life who have died for His laws; (2 Mac. 7 : 9) for we, through enduring this suffering,³ shall win the rewards of virtue; . . . for we are ready to die rather than go against our fathers' commands. (4 Mac. 9 : 8, 1) Abraham, Isaac and Jacob will welcome us who have suffered in this way, and all the fathers will approve (our action). (4 Mac. 13 : 6) It is desirable to await the hopes from God to be raised up again by Him (when we have been) changed⁴ by men. (2 Mac. 7 : 14) How sweet is every kind of death for the religion of our fathers! (4 Mac. 9 : 29) It is a blessed thing to endure any pain for virtue's sake!" (4 Mac. 7 : 22)

97. The Martyrs' Reward

1. In those days shall the prayer of the righteous, the blood of the pious,⁵ have gone up

¹ *i.e.*, God, the Universal King.

² *Gk. aiōnios*, not strictly eternal.

³ *lit* : this suffering and endurance ; a hendiadys.

⁴ *i.e.*, slain, or disappointed.

⁵ Blood is identified with prayer ; with the loss of the Temple the blood of God's martyrs is now the supreme sacrifice, pleasing to Him, for by it they sublimely ' sanctify the Name '.

into the presence of the Lord of Spirits. In those days (also) the Saints¹ dwelling in the heavens above shall join together, imploring and praying for the blood of the righteous which has been shed, and that the prayer of the just may not go in vain before the Lord of Spirits, so that justice may be given them and they may not have to suffer for ever. (1 Eno. 47 : 1-2)

2. (Then God said :) "The Angels in heaven remember you for good, . . . and your names are written in the presence of the Great One's glory. (1 Eno. 104 : 1-2) So do not fear, you who have suffered ; for healing shall be your lot, a bright light shall enlighten you, and you shall hear from heaven a word of consolation."² (1 Eno. 96 : 3)

3. Then the spirits of those who have died righteously shall live (again) and rejoice, and . . . shall not perish, nor shall their memory fade before the face of the Great One for all the generations of the world. (1 Eno. 103 : 4) (Yes,) the souls of the just are in the hands of God and no torment will ever touch them

¹ Saints and Angels join with men in prayer to God for the 'suffering Church' ; cf. Tob. 12 : 15.

² *lit* : a voice of rest.

(there). In the sight of fools they seemed to die, and their departure was considered misery, their passing away from us a total ruin; but *they* are in peace. For even if in the sight of men they are chastised, their hope is full of immortality; having been slightly corrected, they shall be very greatly benefited, for God has tested them and found them worthy of Himself; like gold in a crucible has He examined them and accepted them as the whole fruit of a sacrifice. Even in the time of their punishment they shall catch fire and run here and there like sparks in the stubble;¹ they shall judge nations and conquer peoples, and their Lord shall reign for ever! (Wisd. 3 : 1-8)

4. When the righteous arise from their sleep, wisdom too shall arise and be given them, (1 Eno. 91 : 10) and white robes . . . to each of them. Now they have been told to rest yet a little while until their fellow-servants and brothers who are also to be killed² as they have been should be completed. (Rev. 6 : 11)

¹ Their very martyrdom itself spreads the knowledge of God and helps to overcome His foes among men. (Gk. *hōs spinthēres en kalamēi diadramountai*).

² or : are about to be (Gk. *hoi mellontes apoktennesthai*).

Then shall Gabriel¹ and Uriel² make a column of light drawing them on into the Holy Land,³ and they let them eat from the Tree of Life and wear white robes, while Angels watch over them. They shall not hunger, they shall not thirst, neither shall the Son of Lawlessness have any power over them. (Ap. El. 32)⁴ And **God** shall wipe every tear from their eyes, and death shall be no more; neither shall grief or crying or pain be any more; the former things have passed away. (Rev. 21 : 4)

98. Signs of the End

1. Now in those days after that affliction (Mk. 13 : 24) the earth shall shake (and)

¹ i.e., God's Strong Man, one of the Seven Archangels, sent as God's Messenger to Daniel, Zechariah and Mary. He is one of the Four named in evening prayer and stands at God's left, while Michael is at the right; he is like Fire, while Michael is like Snow. He saved Abraham from the fire in youth, and he ripens fruits. He is also the chief Recording Angel, but must not be worshipped: "Pray not to Michael or Gabriel, but to Me, and I will immediately answer" (Yer. Ber. 13a). He is the man in linen of Ezek. 9 : 3 and 10 : 2.

² Uriel is the Light of God; he brings light to Ezra (2 Esd. 4 : 1), presides over thunder and earthquake, is messenger also to the Second Enoch, and one of the Four—with Michael, Gabriel and Raphael (Tob. 12 : 15).

³ This reminds us of the 'column' in Mani's cosmology; cf. GPM. 26 etc., Cop : *naer-stulos nouaine eusōk hētou akhoun apkah etouaabe*.

⁴ The resemblance between this Apocalypse and the Jewish core of Rev. is so close that we must understand them to arise from the same school.

(Ap. El. 33) there shall be earthquakes in many places. (Mk. 13 : 8) The sun shall be darkened (Ap. El. 33) black as hairy sack-cloth, and the moon become (red) as blood, (Rev. 6 : 12) and the moon shall not give its light, while the stars shall keep falling from heaven (Mk. 13 : 25) to the earth, as a figtree shaken by a great wind drops its untimely figs. (Rev. 6 : 13)

2. Then the sun shall suddenly shine again at night and the moon at midday ; from wood blood shall ooze and a stone shall give its voice.¹ (2 Esd. 5 : 4-5) The trees shall be uprooted and fall, wild beasts and tame shall die in terror, the birds shall drop dying on the ground. The earth shall dry up (Ap. El. 33) and salt shall be found in fresh waters,² (2 Esd. 5 : 9) while the waters of the sea shall cease (to exist).³ (Ap. El. 33) There shall be famines and disorders : these are the beginning of the birth-pangs (of Messiah). (Mk. 13 : 8) Now it shall be in that time that men shall hope but

¹ Lat: *et relucescet subito sol noctu, et luna interdie ; et de ligno sanguis stillabit et lupis dabit vocem suam.*

² All nature shall be disturbed and its laws inverted.

³ Cf. Rev. 21 : 1. The sea is emblem of the ' Deep ', or Chaos, God's most ancient enemy even before creation.

accomplish nothing, they shall labour, but their ways shall not be properly directed;¹ (2 Esd. 5 : 12) the sinners shall utter groans upon the earth. (Ap. El. 33)

¹ or: efforts; Lat. *non dirigentur viae eorum*.

CHAPTER FOURTEEN

RIGHT IS VINDICATED

99. The Eternal Messiah

1. At the beginning of the world's creation¹ was born the King Messiah, who rose into God's thought² before the world was made. (Pes. Rabb. 33) For the 'Son of Man'³ was hidden from the beginning, and the Most High kept him⁴ in the presence of His Power,⁵ revealing him (only) to the chosen ones. (1 Eno. 62 : 7) Now the word of that 'Son of Man' shall go forth and prevail before the Lord of Spirits, (1 Eno. 69 : 29) and for this

¹ The same words which begin the whole Bible (cf. GY 1 : 1).

² or : mind.

³ Heb. *bar naša*, used first as a simple periphrasis for 'I', and only very late as a bye-name of the Messiah ; JE says : " Among the Jews the term 'son of man' was not used as the specific title of the Messiah." It does in *1 Enoch* stress that Messiah is a human being, not a Divine Logos, as the Christians taught later.

⁴ cf. GY 70 : 2.

⁵ A typically Jewish expression ; cf. Mt. 26 : 64, avoiding the use of the ineffable Name.

reason has he been chosen and hidden in His presence¹ before the world's creation and for evermore. (1 Eno. 48 : 6)

2. I saw . . . the abodes of the holy, the resting-places of the righteous . . . with His righteous Angels and . . . the Saints. And they petitioned and interceded and prayed for the children of men,² and righteousness flowed out before them like water and love like dew on the earth : among them it is like this for ever and ever. And in that place my eyes also saw the Chosen One of righteousness and faith, and I saw his dwelling under the wings of the Lord of Spirits.³ (1 Eno. 39 : 4-6)

100. The Divine Plan

1. (God says:) " I will sound the trumpet⁴ out of the air, and then will I send My Chosen

¹ *cf.* GY 70 : 2.

² Here the idea of heavenly intercession is clearly stated, as in Tobit.

³ As God's devotee and servant ; *cf.* GY 52 : 1.

⁴ The 'ram's horn', signal for the coming of the Day of the Lord, as in the signal of GY 83 : 2 ; it is also the 'trump of God' in 1 Thes. 4 : 16 ; *cf.* GMC 48 : 3. The whole of these chapters may be compared with GMC 47-49, GI 48-56 and GZ 38-44 and 48-51 ; also GH 27-29 and 34-35.

One,¹ having in him a single measure (of) all My power;² and it is he who shall call My despised people out of the nations. (Ap. Abr. 31) Some of them he shall spare, and some of them he shall slay: any nation which . . . has never trodden down the children of Jacob shall indeed be spared, . . . while all those who have oppressed you . . . shall be given up to the sword; (2 Bar. 72 : 2, 4, 6) those who have insulted **you** will I burn with fire. (Ap. Abr. 31)

2. "In those days shall the Chosen One stand up and select from among them the righteous and the holy, for the day for them to be saved has drawn near. (1 Eno. 51 : 2) Then will I cause My Chosen One to dwell among them, and I will transform the earth and make it a blessing; I will let My chosen ones³ dwell therein, but sinners and evildoers shall not set foot there. For I have provided and satisfied My righteous with peace, and I have let them dwell in My presence; but

¹ cf. GY 70 : 1.

² Though *human*, Messiah comes in God's Name, and has in him a part of God's omnipotence; cf. GY 19 : 2.

³ The 'Elect' of Mt. 24 : 22 and GPM 40-41; cf. GY 96 : 2.

judgment is pending with Me for the sinners until I destroy them from the surface of the earth. (1 Eno. 45 : 4-6)

.. 101. The Coming of Messiah

1. The heavens (shall) depart like a scroll quickly rolled up, and every mountain and island be moved out of their places; (Rev. 6 : 14) and then shall they see (Mk. 13 : 26) the Sign of the 'Son of Man'¹ in the sky (Mt. 24 : 30) coming in clouds with great power and glory. (Mk. 13 : 26) Before his righteousness the mountains cannot stand as (solid) earth, but the hills shall be like a fountain of water,² and (then) shall the righteous have rest from the oppression of sinners. (1 Eno. 53 : 7) For God has preserved the lot of the righteous, because they have hated and despised this world of unrighteousness,³ and in the name of the Lord of Spirits have detested all its works and ways. (1 Eno. 48 : 7)

¹ The 'Sign' is probably the great Human Being himself.

² A close parallel is in GI 52 : 2.

³ When the world is at last realised as 'evil', opposed to a righteous life, to renounce it becomes a virtue; but this ascetic view is not characteristic of Jewish life or thought.

2. This is when¹ the King Messiah comes with all the Saints from heaven . . . in the form of a Dove, while a garland of doves² surrounds him as he moves upon the clouds of heaven with the Sign³ going before him. Then the whole earth shall see him like the sun, shining from the east even to the limits of the west.⁴ (Ap. El. 39, 21)

3. And then shall all the tribes of the earth mourn; (Mt. 24 : 30) both the rich and the mighty, and every (man) both slave and free, hide themselves in the caves and in the mountain gorges,⁵ saying to the mountains and rocks : " Fall on us and hide us from the presence of Him who sits on the Throne, . . . for the great Day of His wrath has come, and who can stand ? " ⁶ (Rev. 6 : 15-17).

102. The Great Rapture

1. On that day shall the Messiah have compassion on his own and send out his

¹ *lit* : In that day (Cop : *hempehooue etemman*).

² Symbol of the meek and gentle love of God, and of the Saints.

³ The Christian editor here inserted the words " of the Cross ".

⁴ *Cf.* Lk. 21 : 27 and 17 : 24.

⁵ *lit* : rocks, or cliffs; *cf.* GY 38 : 3.

⁶ *Cf.* GY 81 : 3.

Angels¹ from heaven (Ap. El. 32) and gather together his chosen ones from the four winds, from the end of earth to the height of heaven.² (Mk. 13 : 27) Their voices shall shake the heaven and the earth, blessing and glorifying (God). Those on whose forehead is the Messiah's name, while on their right hand is his seal,³ from the smallest to the greatest, they shall take on their wings and carry (up to him). (Ap. El. 32)

2. Then shall the faithful in love⁴ remain with him, because grace and compassion are for his chosen ones. (Wisd. 3 : 9) In his days righteousness shall prevail, and in his presence shall the righteous elect be numberless for evermore. (1 Eno. 39 : 4-7) He shall reign with the Saints, going up and down, while they are continually with the Angels in the Messiah's company for a thousand years.⁵ (Ap. El. 39)

¹ The word may not here mean more than 'messengers'.

² *i.e.*, from the world's four quarters, from the nadir and the zenith.

³ Cf. Rev. 7 : 3.; Cop: *nai etere-pren mikhristos cāh ejñ-toutehse, ere tesphragis hiñ-touciñ noumam.*

⁴ Gk. *hoi pistoi en agapēi*; *i.e.*, those whose love is true and steady.

⁵ The Messianic reign of a thousand years, or Sabbatic millennium.

103. Enoch's Vision

1. The Holy Greatness shall come out of His habitation, the Eternal God shall tread upon the earth, even on Mount Sinai,¹ . . . appearing from heaven in the strength of His might. All shall be smitten with fear, and the Watchers² shall quake, great fear and trembling seizing them to the (very) ends of the earth. The high mountains shall be shaken, the lofty hills brought low, and they shall melt like wax before the flame. Then shall the earth be torn asunder ; all that is on the earth shall perish and on all shall judgment come. But he will make peace with the righteous and protect the chosen ones, on them shall mercy come. They shall all belong to God, so they shall prosper and . . . be blessed, to them shall light appear. (1 Eno. 1 : 3-8)

2. Behold, He comes with myriads of Saints, to do justice to all and to destroy the

¹ As in GY 16 : 3.

² Those who, from the holy mountain, watched the sinfulness of men growing and at last followed certain of their number, evil angels, down to the plain to join in human wickedness. The story, hinted at in GY 2, is fully told in the late 'Book of Adam and Eve', and somewhat fully narrated also by Enoch, and in the lost book of Mani, called 'The Giants'. The concept later developed into that of the fallen angels, followers of Satan, as told by Milton in his 'Paradise Lost'.

ungodly, convicting all flesh of everything they, godless sinners, have done in their impiety.¹ (1 Eno. 1 : 3-9) Then (when) He burns up this earth . . . because sinners (once) reigned there, He shall create a new heaven and a new earth² wherein no devil is. (Ap. El. 39)

104. The Resurrection

1. Then shall all who have fallen asleep³ in the hope of Him rise again; (2 Bar. 30 : 2) those who have died in grief shall arise (in joy); those who for the Lord's sake were put to death shall awake (to eternal life). (T. Jud. 25 : 4)

2. Yes, the earth shall restore those who sleep in her, (2 Esd. 7 : 32) whom it now receives in order to preserve them; (2 Bar. 50 : 2) and so too the dust (shall give up) those who live in that silence, while the secret places⁴ shall return the souls entrusted to them.⁵ (2 Esd. 7 : 32) Sheol shall give back

¹ This passage is quoted verbatim in Jude 14-15, the author of that epistle apparently regarding it as scripture.

² Cf. GY 84 : 4.

³ Cf. 1 Thes. 4 : 15.

⁴ Lat : *prumptuaria* ; cf. GP 52 : 6.

⁵ Cf. GY 89 : 2. This is certainly a bodily resurrection.

what it owes ; (1 Eno. 51) the sea gives up¹ the dead who are in it, while Death and the Underworld² give up¹ the dead who are in them. (Rev. 20 : 13)

3. **Resurrection** shall make no change in their form, . . . for it will then be necessary to show the living that the dead have come to life again, that those who once departed have returned.³ (2 Bar. 50 : 3) Then it shall be that when they have each one recognised those whom they . . . knew, then the Judgment shall grow strong (2 Bar. 51 : 1) (and) in those days the righteous be given that for which they often pray⁴ (now). (Ap. El. 37)

105. The Universal Judgment

1. I saw One who had a head of days, whose hair was white like wool ; and with Him was another Being, whose countenance had the appearance of a man,⁵ while his face

¹ Aorist tense in the original : *edōken hē thalassa*.

² The two personified rulers of GMC 63 : 4.

³ Otherwise, how could justice be fully done to them, if they cannot be recognised by all as the same who suffered ?

⁴ *lit* : shall pray : Cop ; *pete-ndikaïos naer-aitei ñmāf ñhah ñsap cenateef neu*.

⁵ Cf. the descriptions in Dan. 7 : 9 and Rev. 1 : 14-15.

was full of graciousness like one of the holy Angels. (1 Eno. 46 : 1) Then the Lord of Spirits seated him on the throne of His glory, (1 Eno. 62 : 2) a great white throne, (Rev. 20 : 11) and the spirit of righteousness was poured out on him.¹ (1 Eno. 62 : 2) Then shall his mouth **pour** forth all the secrets of wisdom and counsel, for to him has the Lord of Spirits given (these) and glorified him (thereby); (1 Eno. 51 : 3) from whose presence the earth and heaven fled away and no space was found for them. (Rev. 20 : 11)

2. (In his wisdom) the Most High shall be revealed upon the seat of judgment;² (2 Esd. 7 : 33) in those days the Angels shall go down into the secret places³ and gather to one spot all those who brought sin down (upon the earth),⁴ and on the Day of Judgment the Most High shall arise to execute great justice among sinners. But over all the righteous and holy He will appoint guardians from among the holy Angels, to guard them like the pupil of

¹ Cf. GY 80 : 3.

² Lat : *et revelabitur Altissimus super sedem iudicii.*

³ *i.e.*, the tombs, and all places where their bodies were thrown.

⁴ *i.e.*, the Watchers, evil spirits, and their followers.

an eye, until He has made an end of all wickedness and all sin. (1 Eno. 100 : 4-5)

3. Then I saw the dead, both great and small, standing before God (Rev. 20 : 12) together with the Angels who write all the souls of men with all their deeds and their lives, before the face of the Lord. (2 Eno. 19 : 5) The two Angels, on the right hand and the left, (had) recorded . . . the merits and . . . the sins ; and the one before the table, . . . who was like the sun, . . . who held the balances, weighed the souls.¹ (T. Abr. 12-13) Then the books of the living were opened before **God**, (1 Eno.) and He shall judge the things (kept) secret, and none shall be able to utter a lying word before Him. (1 Eno. 49 : 4) The Day of Judgment is fierce and shows the true verdict.² Just as now no father sends (his) son, nor son (his) father, nor master (his) slave or lover (his) sweetheart to understand, sleep, eat or be cured on his behalf—so can no one ever pray for another, or lay a burden (of guilt) upon another, for at that time all must carry each

¹ An Egyptian touch ! The book may have been written in Alexandria.

² or : decision (*signaculum veritatis* : Lat).

one his own offences or merits.¹ (2 Esd. 7 : 104-105) If **a soul** win one merit over and above its sins, it enters into salvation.² (T. Abr. 14)

4. (First) shall be opened the books in which are written the sins of all those who have sinned, and again also the treasures wherein is gathered the righteousness of all those who have been righteous in creation,³ (2 Bar. 24 : 1) (for) the good acts we do in this world take form and meet us in the world to come.⁴ (Pol. 296) Then the dead **are** judged out of what was written in the books according to their deeds ; . . . and if any one **be** not found written in the Book of Life⁵ he **is** thrown into the Lake of Fire. (Rev. 20 : 12, 15) And all **God's** host that is in heaven above and His counsellors **stand** before Him ; while the hearts of the Saints **are** filled with

¹ A total repudiation of the doctrine of intercession, as strong as we find in GI 50 : 3.

² Cf. GZ 46 : 8 and GPM 76 : 2.

³ Does this suggest a doctrine of the 'treasury of merit' as in GZ 46 : 6 ?

⁴ Cf. 'Abodah-Zarah, 5a : " Every good deed in this world goes in advance to God, while every sin clutches the soul on that day." It is the teaching of the Qur'ān, and also of Zarathushtra and Mani ; cf. GI 50 : 12, GZ. 43 : 2, GPM 70 : 3, 78 : 2.

⁵ This is the Book mentioned in GY 76 : 2.

joy, because the number of the righteous has been (completed) and **their** prayer heard and **their** blood avenged before the Lord of Spirits. (1 Eno. 47 : 4)

106. The Portions of the Good and Wicked

1. All the mighty and exalted kings and rulers of the earth shall fall down before him on their faces, worshipping and setting their hope on that 'Son of Man', and they shall implore him and beg for mercy at his hands.¹ . . . They shall be terrified, downcast of face shall they be, and pains shall take hold of them when they look at that 'Son of Man' sitting on the throne of his glory. (1 Eno. 62 : 9, 5) Neither shall they be able to behold the face(s) of the holy ones, for the Lord of Spirits has made His light appear on the face(s) of the Saints, the righteous chosen ones. (1 Eno. 38 : 4) (For) their splendour shall gradually² be glorified, and the form of their face be changed into the light of their beauty, so that they may be able to attain and share

¹ This thought was freely used by the Christians.

² *lit* : in changes ; *i.e.*, by stages, step by step. It is a continual evolution of greater and greater glory.

in the undying world which is then promised to them; . . . they shall be transformed . . . into the glory of Angels. (2 Bar. 51 : 3-4)

2. Then shall the **aspect** of those who are condemned be later changed . . . and yet more waste away in wonder on beholding . . . the glory of those who are found (to be) just. (2 Bar. 51 : 2, 5) The same Lord of Spirits will so press them that they shall go forth hastily from His presence, and their faces shall be filled with shame while the darkness on their faces deepens.¹ (1 Eno. 62 : 10) Then the words of His mouth . . . **will hand** them **over** to the Angels for punishment,² to do justice on them because they have oppressed His children and His chosen ones. So they shall be a spectacle for the righteous and for His chosen ones; they shall rejoice over them. (1 Eno. 62 : 2, 11-12)

3. I saw many souls being driven by Angels . . . with fiery lashes . . . and led in through the broad gate³ . . . towards

¹ Cf. GI 54 : 2 and 52 : 4, also 50 : 1.

² Cf. Mt. 25 : 30.

³ The broad and narrow gate also appear in Mt. 7 : 13-14 in the same sense.

destruction. (T. Abr. 11-12) (O sinners,) in those days when He has brought a grievous fire upon you, whither will you flee, and where will you find deliverance?¹ (1 Eno. 102 : 1) Other souls too I saw, few in number, that were being carried by Angels through the narrow gate, . . . to be saved in the portion of the just. (T. Abr. 11, 13) (For) the Most High has made this world for many, but the future for (only) a few; (2 Esd. 8 : 1) to the few will belong the world to come, to enjoy (its) delights, while for the majority there are torments. (2 Esd. 7 : 47) Many have in fact been created, while few will be saved.² (2 Esd. 8 : 3) (Yet) the righteous (even) among the heathen have a share in the world to come. (Tos. Sanh. XIII : 2)

4. So all the unrighteous are destroyed (from) His presence,³ (1 Eno. 62 : 2) and unrighteousness shall vanish like a shadow and remain no more; (1 Eno. 49 : 2) sin shall perish

¹ The same question is put in GI 52 : 6; cf. GY 28 : 2.

² "Many are called but few chosen"—Mt 20 : 16. "In seven thousand scarcely one soul is to be found saved, that is, righteous and undefiled" (T. Abr. 11); the same thought is in many scriptures of other religions: e.g., Gita 7 : 3.

³ Not destroyed, but totally removed from His presence; it is *sin* which exists no more after the Judgment.

for ever into darkness and be no longer seen from that day and for evermore. (1 Eno. 92 : 5) Misery shall pass away and the long suffering shall have an end; only justice shall remain, truth shall stand and faith grow strong. (2 Esd. 7 : 34) (For God shall) send the ungodly back to lower darkness, while the pious shall remain on the fruitful earth. (Sibyl. 4 : 43-45)

107. The Glory of the Righteous

1. Then the supremely glorious Almighty and True God,¹ revealing His holy face, opened the heavenly doors,² (3 Mac. 6 : 18) (saying :) "Now will I call the spirits of the good, who belong to the generation of light, and I will transform those who were born in darkness; who in the flesh were not rewarded with such honour as their loyalty has deserved; . . . who . . . regarded everything as a passing breath and lived accordingly; whom the Lord tried greatly, and their spirits were found pure so that they could bless His Name; . . . such

¹ Gk : *ho megalodoxos pantokratōr kai alēthinos Theos*.

² Often referred to in the Egyptian Pyramid Texts.

as loved heaven more than their life in the world, and blessed Me though they were trodden under foot by wicked men and experienced from them abuse and insult and were put to shame.¹ . . . I will bring forth in shining light those who have loved My holy Name, and seat each one on the throne of his glory, and they shall be resplendent for countless ages, (1 Eno. 108 : 8-13) while the first heaven shall depart and pass away and a new heaven shall appear, while all the heavenly powers shall give a sevenfold light. (1 Eno. 91 : 16)

2. “(My chosen ones,) now shall you shine like the lights of heaven,² you shall shine visibly and heaven’s portals shall be opened to you ; . . . you shall have great joy like heaven’s Angels . . . and become companions of heaven’s hosts ! (1 Eno. 104 : 4, 6) For you Paradise is thrown wide open,³ the Tree of Life has been planted, the time to come prepared, plenteousness made ready, the City builded, and Rest allowed, goodness is made

¹ A wonderful account of those who set God and His glory above the pleasures and popularity of ‘ this world ’.

² Cf. GY 58 : 3.

³ Lat : *vobis enim apertus est paradisus*. Cf. Lk. 23 : 43.

complete, wisdom beyond (all) perfect things. . . . Sorrows have passed away, and at last the treasure of immortality has been displayed!¹ (2 Esd. 8 : 52, 54) Before the Lord of Spirits your robes shall not grow old,² nor shall your glory pass away." (1 Eno. 62 : 16)

3. The righteous live for ever; (Wisd. 5 : 15) time shall no more age them,³ for they shall dwell in the heights of that (immortal) world and be made like the Angels and equal to the stars. Then shall they be changed into every form they (may) desire, from beauty into loveliness, and from light into the splendour of (perfect) glory. . . . Then shall there be an excellence in the righteous, (even) exceeding that in the Angels,⁴ (2 Bar. 51 : 9-10, 12) when they are shown how their countenance begins to shine like the sun, and how they begin to resemble the light of stars though incorrupt.⁵

¹ Lat : *et ostensus est in finem thesaurus immortalitatis*.

² It is said that all during the forty years in the wilderness the clothes and shoes of the Israelites never wore out.

³ "They shall grow not old, as we that are left grow old : Age shall not weary them, nor the years condemn" (*Laurence Binyon* : "For the Fallen").

⁴ A wonderful account of heavenly life, in closest harmony with the descriptions in modern Spiritist books, e.g., G. Vale Owen's.

⁵ i.e., not twinkling, but always keeping maximum brightness.

(2 Esd. 7 : 97) Also their reward is in the Lord, and their deep thought (dwells) with the Most High ; this is why they shall receive the royal treasury of comeliness and the diadem of beauty from the Lord's hand.¹ (Wisd. 5 : 15-16)

4. The righteous shall be in the sunlight, the chosen ones in the light of eternal life ; . . . for on earth it has (now) become as bright as the sun, and the darkness has passed away, . . . the light of uprightness been established for ever before the Lord of Spirits.² (1 Eno. 58 : 3, 5-6) The righteous and the chosen ones . . . shall (by then) have been clothed in robes of glory,³ which shall be the garments of life (coming) from the Lord of Spirits. (1 Eno. 62 : 15) They shall seek the Light and find righteousness with the Lord of Spirits ; the righteous shall have peace in the name of the Eternal Lord. (1 Eno. 58 : 4) And over them the Lord of Spirits shall preside, while they eat with that ' Son of

¹ Gk : *dia touto lēpsontai to basileion tēs euprepeias kai to diadēma tou kallous ek kheiros Kurion.*

² Darkness is associated with evil, light with righteousness.

³ Whereof we hear much from the Gnostics and Manicheans ; cf. Rev. 7 : 9.

Man' and lie down and rise up for ever and ever.¹ (1 Eno. 62 : 14)

108. Heaven's Eternal Bliss

1. Then I saw the Holy City, a new Jerusalem, . . . prepared as a bride who has been adorned for her husband. . . . I also saw no temple therein, for the Lord, the Almighty God is its Temple ; . . . and the City has no need of the sun or moon to light it, for the glory of God has illumined it,² and He is its Light.³ (Rev. 21 : 2, 21, 22)

2. No material pleasures will be found in the world to come, (Ber. 17a) (for) all the heavenly spirits are bodiless, (T. Abr. 4) but the pious with their crowns of glory enjoy the splendour of God.⁴ (Ber. 17a) In that world which has no end **they** shall receive great light ; (2 Bar. 48 : 50) the throne of God . . . shall be in it, and His servants shall serve

¹ Promising eternal companionship with the Messiah in his Kingdom while enjoying the delights of (apparently) physical life.

² A distinct memory of GY 82, 89, 92, etc.

³ or : lamp.

⁴ God is the Glory of His Saints ; cf. GZ 51 : 5. " For every righteous man God will make a canopy out of the clouds of (His) Glory " (Midrash on Isa. 4 : 5-6).

Him ; they shall see His face, and His name (shall be) on their brows. And there shall be no night there. (Rev. 22 : 3-5) Like a drop of water from the sea or a grain of sand, so are (man's) few years in the day of eternity !¹ (Sir. 18 : 10)

3. • After these (visions) I heard as it were the great voice of a vast throng in heaven, saying : " Halleluiah ! Our God's is the salvation and glory and power, because His judgments are true and righteous,² in that . . . He has avenged³ the blood of His servants ! (Rev. 19 : 1-2) Holy, holy, holy is the Lord, the Almighty God, who was and is, and is to come⁴ ! (Rev. 4 : 8) O Light, Thou shinest on Thy creatures (even) before the primeval dawn, and in Thy heavenly abodes there is no need for any light but the ineffable splendour from the radiance of Thy countenance ! (Ap. Abr. 17) Blessed be Thou, O God, and blessed be Thy Name for ever, and blessed be all

¹ Gk. *en hēmerāi aiōnos*.

² or : fair.

³ or : requited.

⁴ Gk : *hagios hagios hagios Kurios ho Theos ho Pantokratōr, ho ēn kai ho ōn kai ho erkhomenos* ; i.e., the Timeless Eternal One.

Thy holy Angels, (Tob. 11 : 14) who present the prayers of the Saints and enter into the presence of the glory of the Holy One!" (Tob. 12 : 15) Now the throne of each of them was seven times the brightness of a blazing sun, dwelling in shrines of salvation, and singing hymns to the mysterious¹ Most High God. (Ap. Zeph. 55)

¹ or : ineffable : *kai ēn hekastou autōn ho thronos heptaplasīōn phōtos hēliou anatellontos, oikountas en naois sotērias kai humnountas Theon arrēton hūbsiston*—a fragment preserved by Clement of Alexandria.

APPENDIX¹

1 A

1. From the invisible God made all things visible, Himself being (still) invisible. (2 Eno. 48 : 5) God made them out of non-existent things, and so too did the race of man come to be. (2 Mac. 7 : 28) Now when God prepared man, He made his passions and nature grow round (him), and at that time He enthroned Mind over all as a holy director through the sense organs ; (4 Mac. 2 : 21-22) but by the approved principle (of reason) they overcame the passions with God's help.* (4 Mac. 13 : 3)

2a. Before all things were visible I alone used to move about in the invisibles, like the sun from east to west and from west to east. But even the sun has peace in itself, while I found no rest because I was creating all

¹ Passages from the Apocrypha and Rabbinic literature are added here, arranged in topical sections with the same numbers as those in the Gospel to which they relate. Easy cross-reference is thereby made possible to students, showing how ideas changed and grew during the early centuries.

* God made *every* thing, and helps us to control the evil.

things and formed the thought of laying foundations and creating a visible creation.¹ (2 Eno. 24 : 4-5)

3α. In the very lowest (deeps) I commanded that visible things come down from the invisible ; then Yadoel² came down, very huge, and I looked at him and behold he had a belly of dazzling light. Then I said to him : " Be opened up, Yadoel, and let the visible out of you ! " and he was opened up and a great light came out. Now I was in the midst of the great light, and as light is born from light, so a great Aeon came forth and showed all the creation I had thought to create, and I saw (it was) good. Then I set a throne for Myself and took My seat on it, and said to the light, " Go higher up and be a foundation for the highest things ! " And I then . . . looked up from My throne ; and above the light there was nothing else. Then I again called the very lowest (deeps) and said, " Let Archas come forth solid ! " and he came forth solid from the invisible, . . . heavy and very dark (red). Then I said, " Be opened, Archas, and let (something) be born from you ! " Then he was opened up and an Aeon came forth, very huge and very dark, bearing the creation of all lower things, and I saw that was good, and said to him, " You go down below, make yourself firm and be a foundation for the lower things ! " And it was so : he went down, became dense³ and was

¹ Before creation He was eternally planning out what He was to create.

² *i.e.*, ' the hand of God ' (?).

³ Matter gradually becomes more dense and physical from an early subtle state.

made the foundation for the lower things ; and below the darkness there is nothing else. Then I commanded that (something) be taken from the light and the darkness, and I said, " Be dense ! " and so it became ; I spread it out with the light and it became Water, and I spread it out over the darkness, below the light. And then I made the waters firm, that is to say, the Abyss ; and I made a foundation of light round the water and created seven circles on the inside, and imaged it ¹ like crystal wet and dry, that is to say like glass—the circumcission of the waters and the other elements. And I showed them ² each its path, and the seven stars how each of them should move in its heaven,³ and I saw that it was good. Then I separated light from darkness, that is to say, (with) water in the midst, this side and that. To the light I said that it should be the Day, and to the darkness Night. And there was evening and there was morning, the *first day*. (2 Eno. 25-27) ⁴

3b. O Lord, speaking Thou didst speak from the beginning of creation, saying on the *first day* : " Let heaven and earth be made ! " and Thy (mere) word carried out the work. And then there was the hovering spirit, and darkness and silence were all around—the sound of man's voice was not yet made by Thee. Then didst Thou command a certain light to be brought out

¹ *i.e.*, the water.

² *i.e.*, the elements (?).

³ There are seven heavens created thus.

⁴ In this section is found an early stage of the Aeon-doctrine of the Gnostics, light evolving out of the darkness at His word. It may be compared with the Manichean doctrine.

from Thy treasures of light, so that all Thy works might appear.¹ (2 Esd. 6 : 38-40)

4a. Then I made the heavenly circle firm, and (bade) the lower water which is under heaven collect itself together into one whole, and that the chaos become dry ; and so it became. Out of the waves I created hard and huge rock, and with the rock I piled up the dry ; and the dry I called Earth ; the centre of the Earth I called Abyss, that is to say the 'bottomless'. I collected the Sea in one place and bound it together by a yoke, and I said to the Sea : "Lo, I give you eternal limits, and you shall not break loose from your component parts." Thus I made fast the firmament. Then it became evening, and then morning again, and that was the *second day*. And for all the heavenly hosts I imaged the form and essence of Fire ; My eye looked at the very hard firm rock, and from the gleam of My eye the lightning received its wonderful nature, both Fire in Water and Water in Fire ; one does not quench the other, nor does the one dry up the other ; therefore is the lightning brighter than the sun, softer than water, and firmer than hard rock. Then from the rock I cut off a great Fire, and from the Fire created the . . . incorporeal ten Orders of Angels—their weapons are fiery and their robes a burning flame—and I commanded each one to stand in his (own) Order. Then one from out of the Order of Angels,

¹ Note that 2 Esdras is more nearly orthodox and allows less of Gnostic speculation than the school of Enoch.

having turned away with the Order that was under him, conceived an impossible thought—to set his throne higher than the clouds of the earth, that he might become equal in rank to My Power. Then I threw him and his Angels out from the height, and he was flying continually in the air above the Abyss.¹ (2 Eno. 28-29)

4b. Upon the *second day* Thou madest the spirit of the firmament, and didst command it to part asunder, and made a division between the waters, so that one part might withdraw upwards and the other part remain below. (2 Esd. 6 : 41)

5a. So then I created all the heavens, and it was the *third day*. On the third day I bade the earth make tall and beautiful trees grow, and seed to (be) sow(n). Then I planted the Garden and I enclosed it, placing flaming Angels as armed (guards). And thus I created food. (2 Eno. 30 : 1)

5b. And on the *third day* Thou didst command the waters to be gathered in the seventh part of the earth : six parts Thou hast dried and kept, so that some of these may be useful before Thee (when) indeed sown and tilled. For Thy word went forth and immediately the work was done, for at once came forth fruit of measureless quantity and manifold delights of taste, and flowers of inimitable colour, and smells of marvellous fragrance. These things were done on the third day. (2 Esd. 6 : 42-44)

¹ Satan revolts with his Order, leaving only the Nine Orders known also in the Christian Angelology. Pride led to his fall.

6a. Then evening came and morning came, the *fourth day*. On the fourth day I commanded that there should be great lights : on the first uppermost circle I placed the star Saturn, (then on the next circles Venus, Mars, Jupiter and Mercury), on the seventh lesser (circle) the Moon and adorned it with the lesser stars also. Then on the lower I set the Sun to light the Day, and the Moon and Stars to light the Night—the Sun that it should move according to each (of the) Twelve Animals.¹ Then I appointed the succession of months and their names and lives, their thunderings and hour-markings, how they should follow. (2 Eno. 30 : 2-6)

6b. Now on the *fourth day* Thou didst command the splendour of the sun to be made, the light of the moon, the arrangement of the stars, and didst bid them serve man who was about to be made. (2 Esd. 6 : 45-46)

7a. Then came evening and the morning came, the *fifth day*. On the fifth day I commanded the Sea to bring forth fishes and feathered birds of many kinds, and all animals creeping over the earth, moving out on the earth on four legs, and soaring into the air, male sex and female, and every soul breathing the spirit of life. (2 Eno. 30 : 7)

7b. Now on the *fifth day* Thou didst say to the seventh part where the water had been gathered that it should bring forth animals, birds and fishes, and so it

¹ i.e. Signs of the Zodiac, through which the planets move.

happened,—the dumb and lifeless water, as it was bidden, making living things so that the nations might tell Thy wonders. Then Thou didst keep apart two living creatures: the one Thou didst call Behemoth and the second Leviathan; and Thou didst separate them from one another, for the seventh part where the water was collected could not hold them both. To Behemoth Thou gavest one part which had been dried up on the third day, that he should dwell in that (part) where a thousand mountains are; but to Leviathan Thou didst give the moist seventh part, and Thou hast kept them for the eating of whom Thou wilt and when Thou wilt.¹ (Esd. 6 : 47-52)

8a. Then evening came and morning came, the *sixth day*. On the sixth day I commanded My Wisdom to create Man from seven substances: 1. his flesh from the earth, 2. his blood from the dew, 3. his eyes from the sun, 4. his bones from stone, 5. his intelligence from the Angels' swiftness and from cloud, 6. his veins and hair from the grass of the earth, 7. his soul from My breath and from the wind. Then I gave him seven senses: 1. to his flesh hearing, 2. the eyes for sight, 3. to the soul smell, 4. the veins² for touch, 5. the blood for taste, 7. the bones for endurance, 7. to the intelligence enjoyment. . . . I created Man from invisible and from visible nature, from both are his death and life and image. . . .

¹ Leviathan will be eaten on the Day of Messiah by the faithful.

² or: nerves. Cf. the account of Mani in GPM.

Then I placed him on earth 'to have My wisdom, and there was none of all My existing creatures on earth like him—a second Angel, honourable, great and glorious, so I appointed him as ruler to rule on earth. . . . Then I called his name ADAM, and I showed him the Two Ways, the light and the darkness, and told him, "This is good, and that bad," so that I might learn whether he has love or hatred for Me, (and) that it might be clear who in his race love Me.¹ (2 Eno. 30 : 8-11, 15)

8b. On the *sixth day*, then, Thou didst command the earth to create before Thee beasts and cattle and reptiles, and over these ADAM, whom Thou didst appoint leader over all the things which Thou hast made. And from him we are all derived, the people Thou hast chosen. (Esd. 6 : 53-54)

9a. Then I blessed all My creatures, visible and invisible, . . . and I blessed the *seventh day*, which is the Sabbath, whereon I rested from all My works. (2 Eno. 32)

2 A

1. These are the 'Watchers' who, with their prince Satan-el (2 Eno. 18 : 3)—to him ascribe all sin (1 Eno. 10 : 8) who has scattered heaven's secrets over the earth, having rebelled against the Mighty One (Ap. Ab. 14)—rejected the Lord of Light, and after them are

¹ The motive is to see whether intelligent Man would love God when some Angels had turned traitor.

those held in great darkness on the second heaven. Now three of these went down on the earth, from the Lord's throne to the place Ermon, and on the shoulder of the hill Ermon they broke through their vows; they saw the daughters of men how fair they are,¹ they took wives to themselves and defiled the earth with their deeds—who in all times of their age made a lawless mixing; so giants are born, wonderfully big men, and great enmity. (2 Eno. 18 : 3-5)

2. For the first ADAM, having an ill-disposed heart, transgressed and was overcome, and so also all who have been born from him; and the weakness has been made permanent. (2 Esd. 3 : 21-22) For though it was ADAM who first sinned and brought untimely death on us all, yet each one of those who were born of him has prepared for himself a torment to come, and again each of them has chosen for himself glories to come. . . . Therefore ADAM is not the cause save only of his own soul's (ruin), but each one of us has been the 'ADAM' of his own soul.' (2 Bar. 54 : 15, 19)

3. O what have you done, ADAM? For though it was you who (first) sinned, it has not been made the cause of your own downfall alone but also ours who have come from you. For how does it profit us if an immortal time has been promised us while we have done

¹ Note their offences are (1) indiscriminate spread of knowledge, like Prometheus, "scattering pearls before swine", and (2) sex-relationship, over-great familiarity with men; cf. the old legend of men mingling with the apes.

² While Esdras teaches 'original sin', Baruch; denies that it compels men, but each is still free to choose as he will. ;

death-bringing deeds ?¹ . . . Or that the faces of those who have practised self-control shall shine above the stars, while our faces shall be blacker than darkness ?² (2 Esd. 7 : 118-119, 125) For this whole multitude is on the way to corruption. (2 Bar. 48 : 43)

3 A

For whose sake Wisdom again rescued an earth overwhelmed by flood, having guided the righteous man (Noah) by means of a paltry piece of wood. (Wisd. 10 : 4)

6 A

(Wisdom) found the righteous man (Abraham) and kept him blameless towards God, and preserved him strong against the tender compassion for (his) son.³ (Wisd. 10 : 5) Now his like in glory was not found, who carefully kept the law of the Most High and entered into a Covenant with Him ; he established the covenant in his own flesh and was found reliable on testing. (Sir. 44 : 19-20) (God said :) " You have loved to search Me out, and I have named you My friend." (Ap. Abr. 9)

8 A

It was she who guided the righteous man (Jacob) in straight paths (when), fleeing from a brother's

¹ What is the use of an immortality we cannot earn ?

² Cf. GI. 50 : 1.

³ *lit* : the bowels of a son ; *i.e.*, Isaac.

anger, she showed him God's Kingdom, and gave him knowledge of holy things,¹ prospered him in trouble and increased his results. . . . She defended him from foes and made him safe from ambushers, she arbitrated a sore conflict for him, that he might know how piety is stronger than all (things). (Wisd. 10 : 10-12)

9 A

It was she who did not forsake the righteous man (Joseph) when sold, but delivered him from sin² . . . and did not leave him in bonds until she brought him a kingdom's sceptre and authority over those who ruled over him. (Wisd. 10 : 13-14)

11-12 A

And she led on . . . a merciful man who found favour in the eyes of all flesh, (Sir. 45 : 1) a holy Prophet (Wisd. 11 : 1) beloved of God and men, Moses, whose memory is honoured,³ made him like the saints in glory and magnified him in the fears of enemies, . . . sanctified (him) in his loyalty and meekness, chose him out of all flesh, . . . made him glorious in the sight of kings. (Sir. 45 : 1-4)

¹ or : saints.

² i.e., the temptation from his master's wife to commit adultery with her ; also the sinful plots of his brothers.

³ (spoken of) in eulogies.

13 A

It was she who rescued a devout people and a blameless seed from an oppressive nation; she entered into the soul of the Servant of the Lord and in wonders and miracles withstood terrible kings. She rendered to the devout the reward of their labours, guided them in a marvellous way, and became for them a shelter by day and starlight in the night. (Wisd. 10 : 15-17)

14 A

She led them through a red sea and guided them through much water, while she drowned their enemies and threw them up from the depth of the abyss. On this account the righteous ones spoiled the godless and praised Thy holy Name, O Lord, and with one will glorified Thy hand that fought for (them). (Wisd. 10 : 18-20)

15 A

They made a way through uninhabited desert, and pitched (their) tents in pathless places; . . . they were thirsty and called upon Thee, and water was given them out of the rock of a crag, and (their) thirst was quenched from a hard stone.¹ (Wisd. 11 : 2, 4)

¹ This refers to a later occasion when Moses struck a rock to get water for the people; a fountain gushed out.

16—17 A

1. Holy Lord of all holiness, (2 Mac. 14 : 36) Lord, King of the heavens and Master of all creation, Holy among the holies, almighty Sovereign, (3 Mac. 2 : 2) the only and gracious King, sole Giver, . . . who delivers Israel from all trouble, and didst choose out the fathers and sanctify them! (2 Bar : 1 : 24-25) (It was) He (who) let (Moses) hear His voice and led him into the darkness, and gave him commandments face to face, a law of life and understanding, to teach Jacob the Covenant and Israel His rules. (Sir. 45 : 5)

2. Whoever pronounces the Name forfeits his share in the world to come. (Sanh. XI : 1) He who refuses to teach his pupil a precept is guilty of theft, just like one who steals from his father's inheritance. (Pol. 297)¹ It is improper to punish or to take revenge. (AZ 4b) A heart glorifying Him who has formed it is a savour of sweetness to the Lord; (Ap. Adam) Speak not alone with a woman; . . . mingle not the thoughts of the world with the thoughts of God in the hour when thou shalt stand before Him.² (T. Isaac).

19 A

Everything is in God's control save the reverence for Heaven; (Ber 33b *and* Meg. 25a)³ our deeds are in the

¹ Quoted from Rabbi Yehuda.

² *i.e.*, Think of God alone in the hour of death and when at prayer.

³ Quoted from Rab Ḥanina ben Ḥama (A.D. 180-260).

choice and power of our own soul, to do right and wrong in the works of our hands. (Ps. Sol. 9 : 7) When anyone would keep his life¹ clean and virtuous he is helped, but if he choose to keep it impure and wicked he is not hindered. (Shab. 104a) Now transgression in small things and in great is of equal moment, for in each (case) the Law is equally slighted, (4 Mac. 5 : 20-21) and in Thy righteousness, (Lord,) Thou watchest over the sons of men. (Ps. Sol. 9 : 8)

20 A

Out of all the swarming peoples Thou hast acquired for Thyself one people, and hast given to this people whom Thou hast loved a Law admired by all. And now, Lord, why hast Thou given the one over to many ? (2 Esd. 5 : 27-28) It is not because of the godliness of this people Thou shalt root out the nations.² (As. Mos. 12 : 8)

22 A

Whensoever they repented of departing from the worship of their God, the God of Heaven gave them valour to resist. (Judith 5 : 14, Vulg.)

¹ or : soul.

² The long rejection of Israel owing to her sins was a great puzzle and torment to the Jewish mind, the more so because God did not choose her for her own good qualities or virtues, but just because He loved her. Had He ceased to love her, then ?

23 A

1. "I am the Alpha and the Omega,¹ the First and the Last," . . . says the Lord God, "who is and was and is to come, the Almighty." (Rev. 1 : 11, 8) Thou who art Self-originated, changeless, spotless, uncreated, immaculate, immortal, Self-complete and Self-luminous,² (Ap. Abr. 17) Thou art worthy, our Lord and God, to receive the glory, honour and power, for Thou hast created the 'All', and through Thy will they were and have been created. (Rev. 4 : 11) Thou hast sent forth Thy spirit, and it³ was inhabited, and there is none who can oppose Thy voice. (Judith 16 : 14)

2. The beauty of height is a foundation of purity, the form of heaven is in the spectacle of glory ; . . . the loveliness of heaven is the glory of stars, a universal order shining brightly in the highest places of the Lord. . . . Like settling birds He sprinkles snow, and its descent is like the descending locust ; by the beauty of its whiteness the eye is altogether dazzled, and the heart is entranced at its raining down. Also He scatters hoar frost abroad like salt on the earth and the tip of stakes becomes hardened. The cold wind of the north will blow and (then) ice is made hard from the water ; it will be deposited on every collection of water, and the water as it were puts on a breastplate.⁴ (Sir. 43 : 1, 9, 17-20)

¹ First and last letters of the Greek Alphabet.

² Eight great Qualities of the Lord in Hebrew tradition.

³ *i.e.*, the universe.

⁴ A charming account of winter snow and frost.

Who has crimsoned the heavens and made the sun golden and the moon lustrous together with the stars, and has dried the earth in the midst of many waters? (Ap. Abr. 7) If He so desires, He makes it rain morning and evening, while He withholds it when He will, for all things are in His hands. (Jub. 12 : 18)

3. The world is founded on three things: the Law, service of God, and the practice of kindliness; (PA 1 : 2) Whatever the Holy One—blessed be He!—created in this world, He created only for His glory. (PA 6 : 11) Like the potter's clay in his hand, all his ways are according to His good pleasure; so are men in their Maker's hand, (Sir. 33/36 : 13) (and) all God does is done for the good.¹ (Ber. 60 b)

4. All the Lord's works are very good, and every arrangement will come in His (own) time,² . . . for all things will be needed in their own time. None may say, "What is this? Why is this?" for everything is set up as needed. From age to age He watches, and there is nothing (too) wonderful for Him. (Sir. 39 : 16-17, 20) The whole world has been created so that man may find delight, (and) all God has created is of use.³ (Shab. 30b, 77b) Blessed is he who blesses all the Lord's works, and cursed he who brings the Lord's creation into contempt!⁴ (2 Eno. 52 : 5-6)

¹ Never can the All-Good do anything less than good.

² Patience is therefore needed until the time is ripe.

³ There is nothing useless in the universe, nor anything which does not in some way contribute to man's joy.

⁴ A typical piece of Hebrew 'optimism'; cf. Gen. 1 : 31.

24 A

Who, O Lord, is the hope of the beggar and the destitute if not Thou (Ps. Sol. 5 : 13) who didst create the Aeons¹ and give life to all things (Asen. 12) and dost regulate all creation by compassion? (3 Mac. 6 : 2) His very greatness consists in His condescension to man, (Meg. 31a) (and) man will hereafter have to give account for ungratefully refusing any good thing lawfully offered (him in the world).² (Yer. Qid.)³

26 A

There is no other protecting the race of Israel but Thou, (Judith 9 : 14) great, present far and wide, . . . a shelter as on all sides around, a wall of blazing fire. (Sibyl. 3 : 705) God appears to each according to his capacity or temporary need,⁴ (Mekilta Beshalla Sirah IV), (saying,) "If I turn away My face, then all things will be destroyed."⁵ (2 Eno. 33 : 4)

¹ or: ages.

² So far is Judaism from ascetic ideals that it holds the rejection of God's blessings on earth may even be a sin.

³ 'Rab', Abba Arika (A.D. 175-247), quoted in JE, p. 167.

⁴ A very striking saying from the Talmud.

⁵ Not only does He create, but He has continually to maintain in being, or His creatures would vanish; He alone is eternal and imperishable; all of us exist only by His will.

27 A

1. O Master, loving souls,¹ (Wisd. 11 : 26) Thou art God, the God of the repentant ; (Man. 13) and all Thy works and all Thy ways are kindnesses and truth,² and Thou judgest a true and righteous judgment for ever. (Tob. 3 : 2) For Thy mercy has come to be everywhere and has filled all places ; (Ap. Zeph. 13) because Thou lovest all that exists and abhorrest nothing Thou hast made, for hating anything Thou wouldst not have made it ; and how could anything have remained if Thou hadst not willed, or been preserved if not called by Thee ?³ There is need of all because they are Thine, (Wisd. 11 : 24-26) and Thy changeless spirit is in all.⁴ (Wisd. 12 : 1)

2. There is no judge over God, nor anyone wiser than the Most High ; (2 Esd. 7 : 19) and the (very) not leaving wrongdoers a long time but (their) swiftly falling into punishments, it is a token of (His) great kindness ; (2 Mac. 6 : 13) for if He did not multiply (His mercies) the world would not be given life with such people as live in it ; so He pardons. (2 Esd. 7 : 137-138) Do not become rash to heap sin on sin because of (His) lenience, (Sir. 5 : 5) (but) until death strive for the truth, and the Lord God will fight for you. (Sir. 4 : 28)⁵

¹ Gk : *philopsukhe*.

² Gk : *pasai hai hodoi sou eleēmosunai kai alētheia*.

³ The idea of God hating anything is absurd and blasphemous.

⁴ Gk : *to gar aptharton sou pneuma estin en pasi*. True pantheism. The word *lit* : incorruptible.

⁵ "I delay the sinner's death until he repent and live" (T. Abr. 10).

28 A

1. O Lord (2 Esd. 8 : 20) of all, King on Thy lofty seat, (As. Mos. 4 : 2) who dwellest in eternity,¹ whose are the highest heavens and the loftiest things in the air, whose throne is inconceivable,² whose glory may not be understood, round whom companies (of Angels) stand in trembling—(2 Esd. 8 : 20-21) God hears even the silent ;³ (4 Mac. 10 : 18) if He is here, everyone is here ; if He is not here, then no one is here at all !⁴ (Suk. 53a)

2. The eyes of the Lord (Sir. 23 : 19) who beholds all things together while Himself is seen by none (Sibyl. 4 : 13) are ten thousand times brighter than the sun, beholding all the ways of men and observing hidden parts. (Sir. 23 : 19) See how on not a single plane is there any other but He whom you have sought and who has loved you, (Ap. Abr. 19) for the Spirit of the Lord has filled the habitable globe.⁵ (Wisd. 1 : 7)

30 A

All men are naturally foolish who have ignorance of God⁶ and from the good things seen were unable to

¹ var : heaven ; *in caelo : in aeternitate*.

² Lat : *inaestimabilis*.

³ A wholly spiritual idea of prayer is here.

⁴ Teaching of Rabbi Hillel. Cf. the Western mystics, Tauler, etc.

⁵ The Omnipresence of God is insisted on.

⁶ Gk. *Theou agnōsia*. To see the goodness of creation and fail to realise the goodness of the Creator is indeed characteristic of a fool.

know Him who *is*. (Wisd. 13 : 1) Whoever chooses this world's delights (instead of Him) will be deprived of the delights of the next world ; whoever renounces the former will receive the latter. (Aboth de R. Natan, 28)

31 A

1. Weep gently over the dead because he is at rest, but the fool's life is sorrier than death. (Sir. 22 : 11) When the dead is at rest, let his memory be at rest,¹ and be consoled for him on the departure of his spirit. (Sir. 28 : 23) For all of us have been made like a breath, since as the breath involuntarily comes up and then dies, so is it with human nature, for they do not depart at their own will, nor know what will befall them at the end. (2 Bar. 14 : 10) We come into the world by Thy gift, (O God,) and we do not depart by our own desire, for we never said to our parents "Beget us", nor do we send to Sheol to say "Receive us!" (2 Bar. 48 : 14-15)

2. Now no spirit after going forth returns, nor does (the Unseen) let go of a soul (once) taken up. (Wisd. 16 : 14) After death, a soul is in the same state as it is in life during dreams ;² (Pirke R. Eliezer, 34) for when the soul departs in trouble it is afflicted by the evil spirit which it also (formerly) served in lusts and evil deeds, but if it is peaceful (and) in joy it meets the Angel of Peace, and he leads it into eternal life.³ (T. Asher 6 : 5-6)

¹ Cf. "*De mortuis nil nisi bonum*"—only good of the dead.

² An extremely interesting statement, supported by modern psychic research and GPM 77.

³ Cf. GZ 39-44 ; the doctrine is probably Iranian.

3. In death the pious are (still) alive; the wicked are dead even during life. (Ber. 18b) The righteous justly look forward to the end and fearlessly leave this abode, because they have a store of (good) works preserved in treasuries with Thee. This too is why they leave the world without fear, and in joyful confidence they look to receive the world which Thou hast promised them. (2 Bar. 14 : 11-13) For to them this world is a struggle and troublesome labour, and so that which is to come (is) a crown with great glory.¹ (2 Bar. 15 : 8) It shall be well at the last for him who fears the Lord, and he shall find grace on the day of his end. (Sir. 1 : 13)

4. Now death came into the world through a devil's envy, and those who are on his side experience² it, (Wisd. 2 : 24) because God did not make death, . . . for He created all things to *be*.³ (Wisd. 1 : 13-14) God created man for immortality and made him an image of His own personality.⁴ (Wisd. 2 : 23) No man has ever been formed in his mother's womb without a place being prepared beforehand for the repose of that soul and the fixed measure of suffering intended for that man in this world :⁵ . . . a place has been previously prepared for every human soul, (2 Eno. 49 : 2) good for the good,

¹ Cf. GY 107 : 1 and 96 : 3.

² *lit*: make trial of (Gk. *peirazousi*).

³ Gk : *hoti ho Theos thanaton ouk epoiēsen . . . ektise gar eis to einai ta panta*. Death was not part of His original plan.

⁴ Gk : *kai eikona tēs idias idiotētos epoiēsen auton*. In this sense is understood "in the image of God". But cf. GMP 9 : 2.

⁵ A clear statement of destiny, which does not rule out freewill.

and bad for the bad, numberless.¹ Blessed are those who go in to the good houses, for in the bad there is neither peace nor escape. (2 Eno. 61 : 2) (So) cease not to pray until the last shovelful of earth is thrown upon your grave.² (Pol. 286)

5. For if there were only this life, which is common to all men, than that nothing could be more bitter. (2 Bar. 21 : 13) Now had one not hoped that the slain would rise (again), it would have been superfluous and frivolous to pray for the dead ; but perceiving that for those who fell asleep piously the fairest favour was reserved, the thought was holy and pious. For which reason he made reparation for the dead to be released from sin.³ (2 Mac. 12 : 44-45)

32 A

How could your mind grasp the way of the Most High, and the one now maddened by a corrupt world understand incorruption ?⁴ (2 Esd. 4 : 11) It is not in our power (to explain) either the security of the wicked or even the troubles of the righteous.⁵ (PA 4 : 15) Gold

¹ Cf. : " In My Father's house are many mansions " (Jn. 14 : 2).

² " While there's life there's hope ! "

³ This passage, accepted as scripture, is used by Catholics to prove the value of intercession for the dead. Gk. *hothen periton tethnēkotōn ton exilasmon epoiēsato tēs hamartias apoluthēnai*. Jews and Protestants do not rely on this, though the practice is common among many of both.

⁴ The usual plea that God's will is inscrutable and must be simply accepted with resignation.

⁵ The frank admission of our ignorance still leaves the heart crying for understanding, and the idea that suffering is caused by sin, and makes amends for sin, does help.

is tested (for purity) in fire, and acceptable men in the furnace of humiliation. (Sir. 2 : 5) It is well that man be afflicted, for his distresses atone for his sins, (Pol. 9 : 279) (so) you must praise God for bad fortune as well as for good.¹ (Ber. 9)

33 A

1. (Like) climbing a sandhill to the feet of the aged so is a talkative woman to a quiet man; (Sir. 25 : 20) (as is) a lamp shining upon the holy candlestick,² (so) also the beauty of a face upon peaceful old age.³ (Sir. 26 : 17) Men should be careful not to make women weep, for God counts their tears: (Rab Abba Arika)⁴ all a household's blessings come through the wife, therefore should her husband honour her. (Pol. 294)

2. Better is a beggar's life under a log shelter than sumptuous dishes among strangers; be content with little or much. (Sir. 29 : 22-23) Let your house be wide open, and let the poor be members of your household;⁵ . . . receive all men with a cheerful face.⁶ . . . Let your home be a meeting-place for the Sages; let yourself be

¹ Any way, whatever comes is good, for He is good, and He gives each what he most requires—joy or sorrow.

² or : lampstand. Gk : *lukhnos eklampōn epi lukhnias hagian*.

³ or : a stately figure; Gk : *eπi hēlikiai stasimēi*.

⁴ One of the first generation of Amoraim in Babylonia (A.D. 175-247).

⁵ Quoted from Yose ben Yohanan.

⁶ A saying of Shammai, pair of Hillel, a few years B. C.

covered with the dust of their feet, and thirstily drink in their words. (PA 1 : 5, 15, 4)

3. The heart¹ is the best preacher, the best teacher is time, the world is the best book, and the best friend is God. (Pol. 295)²

34 A

1. Let your pupil's honour be as dear as your own, your own honour as the reverence for your teacher, and the reverence for your teacher as the awe (felt) for Heaven. (PA 4 : 12) Adorn yourself before you undertake to adorn others. (Talmud)

2. Love a friend and keep faith with him, but if you reveal his secrets you must not follow close behind him ; ... he who betrays secrets has destroyed trust, and he will never find a friend close to his soul. (Sir. 27 : 17, 16) Masculine dress, laughing teeth³ and the gait of a man show what he is. (Sir. 19 : 30) The Lord makes the body resemble the spirit, and implants the spirit according to the body's capacity ; (T. Naph. 2 : 2) the face (also) manifests some of the spirit's trouble. (T. Sim. 5 : 1) The friend is not realised in prosperity, nor is the enemy hidden in misfortune. (Sir. 12 : 8) Who is strong ? He who turns an enemy into a friend. (Aboth de R. Nathan, 23) Let those at peace with you

¹ *i.e.*, the conscience.

² Quoted from Rabbi Tyra.

³ A man may often be known by his appearance ; still we should test him carefully before we make him a friend.

be many, but your intimates one among a thousand; when you make a friend, test him well and do not hastily put trust in him. (Sir. 6 : 6-7)

35 A

1. Now you have often brought yourself very close to the unrighteous, but in this you will never be exceptional before the Most High.¹ (2 Esd. 8 47-48) Do not live near a man ignorant though pious; (Talmud)² look out for one who is wise;³ call on him early in the morning, and let your foot wear out the steps of his entrance. (Sir. 6 : 36) Better is the man hiding his foolishness than a man hiding his wisdom. (Sir. 41 : 15)

2. Their heart is in the mouth of fools, but the heart of wise men is their mouth.⁴ (Sir. 21 : 26) Most of all are those silent who know, (2 Bar. 48 : 33) (for) one who learns from everyone is wise, . . . and a wise man is greater than a prophet. (Talmud) What helped us to maintain our firm foothold in war? The gates of Jerusalem—the place where students engaged in the study of the Torah! (Mak. 10a)

¹ A hard passage, probably corrupt. Lat : *Tu autem frequenter temetipsum proximasti iniustis numquam sed et in hoc mirabilis eris coram Altissimo*. Our text of this valuable book comes to us in two widely different Old Latin translations from Greek, which was itself translated from Aramaic (?).

² Quoted from Rab. Simon ben Lakish (A.D. 200-275).

³ *or* : shrewd, intelligent.

⁴ *i.e.*, Fools express what they think; wise men speak only in their hearts—or keep silence.

3. Turn your eye away from a handsome ¹ woman, and do not gaze at beauty belonging to another. (Sir. 9 : 8) Pay no heed to a woman's face, . . . and do not meddle with the affairs of womankind; (T. Reub. 3 : 10) if you wish to be pure in mind guard your senses from every woman. (T. Reub. 6 : 1) For unless fornication overcomes your mind the devil ² himself cannot conquer you. (T. Reub. 4 : 11) If you patiently and prayerfully follow after chastity and purity, with fasting in humility of heart, the Lord will dwell with you, because He loves chastity.³ (T. Jos. 10 : 2)

4. Do good, and evil will not find you out; ⁴ (Tob. 12 : 7) and do to nobody what you (yourself) hate.⁵ (Tob. 4 : 15) In the place where there are no (real) men try to be a man; (PA 2 : 5) ⁶ for the Lord's sake endure every hurt, every slander and attack. If ill-returns are made to you, do not hit back at either neighbour or foe, because the Lord will avenge for you and be your vindicator on the day of the Great Judgment, so that here among men there may be no avenging. (2 Eno. 50 : 4-5) Blessed is he who sows peace and love, who goes out and brings (others) together in peace; . . . blessed is he who speaks to all with humble heart

¹ or : shapely.

² *lit* : Beliar, one of the names of the evil spirit.

³ This teaches, not celibacy but chastity.

⁴ *i.e.*, you will have no misfortunes.

⁵ The Golden Rule, in the negative form, as in China.

⁶ A saying of Rabbi Hillel.

and tongue, . . . who looks down upon and raises the fallen !¹ (2 Eno. 52 : 11, 13, 7)

36 A

1. Know that above you there are : a seeing Eye, a hearing Ear, and all your doings written in a book.² (PA 2 : 1) Certainly (even) against your will you have to give an account and reckoning before the King of the Kings of Kings—blessed be He ! (PA 4 : 22) He cleanses a soul from sin on public confession, . . . and **His** goodness is upon those who sin when they repent,³ (Ps. Sol. 9 : 12, 15) (for) by alms and honesty evil things are washed away, and by the looking to the Lord everyone departs from evil. (Prov. 15 : 27a : LXX) (So) atone for your sins by alms. (Dan. 4 : 27 : LXX)

2. Worthless things for the vain,⁴ and rich things for the mature.⁵ (2 Esd. 7 : 25) Everything has been foreseen, but the right (to choose) is given and the world is fairly * judged ; and everything is according to the preponderance of deeds (good or bad). (PA 3 : 15) Sow good things in your souls, so that you may find them (blossom) in your

¹ Note the wonderfully high ethics, earlier in date than the Christian epistles and gospels.

² A saying of ' Rabbi ', Yehudah I (c. A.D. 150). The ' Book of Remembrance ' of GY. 76 : 2.

³ Gk : *kai hē khrēstotēs sou epi hamartanontas en metamelaiāi*.

⁴ or : empty for the empty, calm, leisured : Lat : *vacua vacuis*.

⁵ or : full for the full, ripe, plentiful : Lat : *plena plenis*.

⁶ *i.e.*, kindly. " Every man shall be judged by man " (T. Abr. 13) ; *i.e.*, by the ' Son of Man ' of GY 105 : 1, who is imbued with Divine wisdom and power.

life, but if you sow evil things you must reap every trouble and affliction. (T. Levi 13 : 6) With whatever a man sins, by these (very) things he will be punished.¹ (Wisd. 11 : 6)

37 A

1. Sin has not been sent on the earth (by God), but man himself has created it; (1 Eno. 98 : 4) no man commits sin unless struck by temporary madness. (Talmud)² Sinful thoughts are worse than (actual) deeds of sin; (Talmud) he who has never sinned is only worthy of a reward if he has resisted a temptation to do so. (Yer. Qid. 61d)³ Do not trust yourself till the day of your death; (Pol. 289) a man can be known . . . in his end, (Sir. 11 : 28) (and) none can be called a saint before (his) death. (Midr. Teh. to Ps. 16 : 3)

2. He who feels bitter shame and regret for his sins is sure to obtain pardon. (Ber. 12b and Hag. 15a) As broken vessels of gold or glass can be restored (only) by undergoing the melting process, so does the pupil of the Law after sinning find by repentance the way to regain his state of purity. (Hag. 15a)⁴

¹ Gk : *di' hōn tis hamartanei dia toutōn kolazetai*.

² Said by R. Simon ben Lakish (A.D. 200-275).

³ Saying of R. Zeira, in Palestine, about A.D. 300.

⁴ Rabbi Akiba, Palestine, about A.D. 110.

38 A

Happy is he whom God remembers with just enough ;¹ if the man abounds exceedingly he makes a great mistake. (Ps. Sol. 5 : 18-19) He who promises to give a present to another but does not fulfil it, is that not robbery ? (2 Bar. 22 : 4) He who hardens his heart with pride softens his brains with the same. (Pol. 288)²

39 A

1. One who gives way to passion is as bad as an idolater ; (Pol. 295)³ anger is a blindness and does not let anyone see the face of any man. . . . For the spirit of anger surrounds him with a net of illusion, blinds his eyes, darkens his mind with a lie, and gives him its own distorted vision.⁴ (T. Dan 2 : 2, 4) Do not get angry, and you will not sin ; (Ber. 29) God loves him who never gets angry. (Pes. 113b) . . .

2. Wine is like life to a man if you drink it moderately, . . . wine drunk in the time of contentment is the heart's ecstasy and the cheerfulness of the soul ; wine drunk to excess is bitterness of soul in brawling and in quarrelling. (Sir. 31 : 27-29) Wine turns the mind away from the truth, inspires the passion of lust, and leads the eyes into error, . . . for the drunkard respects no man.

¹ Gk : *makarios hou mnēmoneuei ho Theos en summetriāi autarkeias*.

² A saying of Rab Ashi (A.D. 352-427).

³ Saying of R. Simon ben Lakish.

⁴ Cf. the account given in GA 23 : 2.

. . . The man who drinks wine needs much discretion, . . . and a man may drink so long as he preserves modesty. (T. Jud. 14 : 1, 4, 7) But if you would live soberly, do not touch wine at all, lest you sin. (T. Jud. 16 : 3)

3. Remember that an envious eye is an evil thing ; . . . judge of your neighbour by yourself, and carefully think over every matter. (Sir. 31 : 13, 15) Envy dominates a man's whole mind and lets him neither eat nor drink, nor do any good thing. (T. Sim. 3 : 2) Do not envy the godless man in (his) prosperity ; remember that he will not go unpunished till death.¹ (Sir. 9 : 12)

4. One man clings to anger against another, and from the Lord he seeks pardon ! For a man like himself he has no compassion, and does he ask about his own sins ?² (Sir. 28 : 3-4) Beware of hatred, for it leads to lawlessness against the Lord Himself ; . . . for if a brother stumble it delights to proclaim **the fact** at once to all men. . . . The spirit of hatred works together with Satan, through hastiness of spirit, in all things (leading) to man's death, while the spirit of love works together with God's Law in longsuffering to the salvation of men. (T. Gad 4 : 1, 3, 7)

40 A

If you keep silence in purity of heart, you shall understand how to hold fast to God's will and to throw off the

¹ *lit* : until the underworld ; Gk : *heōs haidou*.

² *Cf.* Mt. 18 : 23-35.

will of **Satan**;¹ (T. Naph. 3 : 1) when the soul is continually disturbed, the Lord departs from it and **Satan**¹ rules over it. (T. Dan 4 : 7) When a liar speaks the truth (at last), he finds his punishment in the general disbelief. (Pol. 288)

41 A

Woe to those who pervert the words of uprightness and (so) transgress the eternal Law! (1 Eno. 99 : 2) As from a serpent's face flee from sin, for if you approach it it will bite you. (Sir. 21 : 2) Do not sow in the furrows of unrighteousness² and you will not reap it sevenfold, (Sir. 7 : 3) in return for which the Divine justice is keeping you for a severer and an ageless fire³ and torments which shall not leave you for the whole age, . . . and then He will punish you both in the present life⁴ and after death. (4 Mac. 12 : 12, 19)

42 A

Before your fall humble yourself,⁵ and in time of sinning show repentance; (Sir. 18 : 21) if a man flee to

¹ The text reads 'Beliar', a parallel name.

² i.e. do not share in anything you know wrong.

³ Gk : *tamieuetai se hē theia dikē puknoterōi kai aiōniōi puri*. The usual warning that the suffering due to sin is 'timeless' in the sense that it seems eternal and its duration cannot be measured beforehand.

⁴ Gk : *en tōi nun biōi*.

⁵ Pride precedes a fall, so it is better to overcome the pride before the fall takes place—then it won't hurt so much.

the Lord, the evil spirit runs away from him and his mind is relieved.¹ (T. Sim. 3 : 5) Sins are forgiven by means of a pure prayer, (Ap. El. 6) (but) a prayer without devotion is like a soulless body. (Talmud) The state of a repentant sinner is higher than that of one who has never sinned; (Ber. 34b) one hour of repentance and good deeds in this world is more beautiful than all the life of the world to come.² (PA 4 : 17)

43 A

But those who have wholeheartedly meditated on devotion, these alone can master the passions of the flesh, who believe that to God they will never die. (4 Mac. 7 : 18-19) For you are still far from being able to love My creation more than I do! (2 Esd. 8 : 47) God chooses His own; he brings near to Himself one with whose deeds He is pleased; (Mid. Shem., 8) man grows in holiness the more he, while rising above the sensual, aspires to the Divine. (Yoma 39a)

44 A

He who always fasts will not sin, even if there be still in him (some) jealousy and quarrelling. (Ap. El. 6)

¹ *i.e.*, do not leave a moment between the sin and the flight to God for repentance.

² Because here it is hard, while there righteousness is in a sense inevitable, and therefore no longer meritorious.

45 A

Do not do to others what you would not have others do to you : this is the whole Law.¹ (Pol. 221) Love the Lord all through your life, and one another with a sincere heart. (T. Dan 5 : 5) The beginning of reception (by God) is revering² the Lord, and the beginning of rejection is the hardening of pride ; (Sir. 10 : 21) the beginning of revering the Lord is to love Him, and the beginning of faith is to cleave to Him. (Sir. 25 : 12a) Prayer is good when combined with fasting and alms and righteousness ;³ (Tob. 12 : 8) (thus can man) lay hold upon the Light. (Sibyl. 1 : 27-28)

46 A

1. The cry of the poor passes through the clouds⁴ and does not rest until it reaches (God) ; nor will it cease until God attends and the righteous Judge does justice. (Sir. 35/32 : 21-22) Despise no man and do not discriminate against anything ; for there is no man who has not his hour, and nothing that has no place.⁵ . . . Do not look at the container but at what is in it. (PA 4 : 3, 20) He who is proud in heart is as sinful as the idolater ; (Pol. 238)⁶ speak pleasantly and kindly to

¹ Rabbi Hillel's statement of the Golden Rule—negative.

² *or* : the looking to ; the word often improperly rendered 'fear'.

³ Prayer is unacceptable from the unrighteous.

⁴ *Cf.* GY 76 : 1.

⁵ *Cf.* GY 23A : 4.

⁶ A saying of Rab Huna of Sura (Babylonia) in A.D. 212-297.

everyone, trying to pacify anger and seeking peace and pursuing it with your brethren and with all the world. (Pol. 239)¹

2. The house which does not open to the poor will open to the doctor. (Pol. 287)² A miser is as wicked as an idolater; . . . he only is rich who enjoys his wealth, (Pol. 293, 217)³ (for) the Lord of Heaven made the earth to be possessed by all alike in common.⁴ (Sibyl. 3 : 246-247) Let your fellow's property be as precious to you as your own. (PA 2 : 12)

3. Any one of you who spends gold or silver for his brother's sake will receive ample treasure in the world to come; (2 Eno. 50 : 5) he who shares with his neighbour receives far more from the Lord. (T. Zeb. 6 : 6) Give to every man with a good heart; (T. Zeb 7 : 2) if you have little, do not be afraid to give according to that little, (Tob. 4 : 8) and if you have no means to give to him who needs, (at least) have sympathy for him in deep feelings of kindness;⁵ (T. Zeb. 7 : 3) for in the same degree as a man has compassion on his neighbours, the Lord has also on him.⁶ (T. Zeb. 8 : 3) One who is loved by man is loved by God. (Pol. 289)

¹ Said by R. Abba.

² A saying of Rabbi Yehoshua ben Levi at Lydda (c. A.D. 250).

³ Rabbi Meir said this in Palestine, A.D. 140.

⁴ This kind of teaching made Jews love democratic and socialist ideals all through the centuries.

⁵ *lit*: bowels of kindness.

⁶ There is nothing in Christian ethic not already anticipated here, in a book of at least mid-first century B.C.; and probably of Essene origin.

4. Almsgiving rescues from death and does not let a (man) enter into the darkness ; (Tob. 4 : 10) water will put out a blazing fire, and almsgiving atones for sin. (Sir. 3 : 30) He who is actively kind towards his fellows is forgiven his sins, (Pol. 237)¹ (for) charity is greater than all (other virtues. (Pol. 293)²

47 A

With patient endurance hide one another's faults ; (T. Jos. 16 : 2) forgive your neighbour an injury, and then when you pray your own sins will be excused.* (Sir. 28 : 2) If anyone try to do harm to you, do good to him and pray for him, and you will be redeemed from all evil⁴ by the Lord. (T. Jos. 18 : 2) It is forbidden to deceive any man, be he Jew or pagan, (Hul. 94a) but if a man sin against you, speak to him peaceably and do not hold resentment⁵ in your heart ; and if he repent and confess, forgive him. . . . But if he shamelessly persist in his wrongdoing, even then forgive him from the heart and leave the avenging to God. (T. Gad 6 : 3, 7) If then you yourself have a good mind, wicked men will be at peace with you, and even the profligate will revere you and do good. (T. Benj. 5 : 1) Love one another in

¹ Rabbi Yohanan ben Nappaha, in Palestine, A.D. 199-279.

² Rab Ashi of Sura (Babylonia) in A.D. 352-427.

³ Cf. the Lord's Prayer : "as we forgive them. . . ." This book certainly dates back to about B.C. 150, or earlier.

⁴ *i.e.*, misfortune, hurt.

⁵ *or* : guile—pretending friendship while seeking a chance to avenge yourself on him.

deed and word and in the soul's inclination,¹ (T. Gad 6 : 1) till you go out from this age of ills to become inheritors of endless time. (2 Eno. 66 : 6)

48 A

Have compassion on all, not only men but also beasts, (T. Zeb. 5 : 1) (for) the Lord . . . will judge men's souls on account of the souls of beasts (also) in the world to come.² . . . Till the Great Judgment beasts will not perish, and they will accuse man if he feed them ill. (2 Eno. 58 : 4, 6) No one should sit down to his own meals until seeing that all the animals depending on his care are (first) provided for. (Pol. 236)³

49 A

So hear, O kings, and understand, . . . for power is given you by the Lord and sovereignty from the Highest, who shall try your actions and look into your motives. (Wisd. 6 : 1, 3) Never let a lie be uttered from the king's tongue; . . . the tongue of a king is a sword and not of flesh. (Sir. 29 : 27 : LXX)

¹ i.e., thought; it must be wholehearted and sincere love. I think it impossible to overrate the nobility of the ethic in these little 'Testaments'.

² A striking thought, to be compared with those in GZ 33-34, GMP. 60 and GMC 27.

³ A saying of Rab Yehudah of Pumbeditha (A.D. 220-229)

50 A

1. My God, the soul Thou gavest me is pure ; (Ber. 60b) or rather, I being (myself) good came into an undefiled body.¹ (Wisd. 8 : 20) For a perishable body presses down the soul,² (Wisd. 9 : 15) (but) He will listen to me because I am filled with righteousness, (Ps. Sol. 1 : 2) and He gave me beauty like a flower beyond the beautiful ones of Israel and has preserved me to old age in strength and beauty. (T. Jos. 18 : 4)

2. I am not aware of having committed any sin. . . . Never did I commit fornication by lifting up my eyes, nor did I drink wine (so as) to be led astray by it. I did not covet any desirable thing that was my neighbour's. No guile arose in my heart, no lie passed through my lips. (T. Issa. 7 : 1-4) I was not a busybody in my doings, nor envious and malicious against my neighbour ; never did I slander anyone, nor censure the life of any man—walking as I did in singleness of eye. . . . On all the poor and distressed I bestowed the earth's good things in simplicity of heart ; (T. Issa. 3 : 3-4, 8) if any man were in distress I joined my sighs with his, and I shared my bread with the poor. I loved the Lord, and likewise also every man, with all my heart. (T. Issa. 7 : 5-6)

¹ Gk : *agathos ōn ēlthon eis sōma amianton*. This definitely seems to declare pre-existence of the soul, but not necessarily reincarnation, a non-Jewish teaching.

² Gk : *phtharton gar sōma barunei psukhēn*. The Gnostic-Hermetic doctrine of the rivalry of soul and matter, prevalent to some extent among Alexandrian Jews, because of Platonic influences combined with Egyptian mysticism.

51 A

1. The good man does not have a dark¹ eye, for he shows kindness to all men even if they are sinners;² (T. Benj. 4 : 2) just as a man asks for himself from God, so let him do for every living soul. (2 Eno. 61 : 1-2) Who is he that is wise? he who learns from every man; . . . mighty? he who controls his desire: . . . rich? he who rejoices in his lot; . . . honoured? he who honours his fellow-men. (PA 4 : 1)

2. Blessed is he who reveres God and serves Him. . . . Blessed is he who judges fairly the case for the widow and orphan and helps everyone who is wronged, clothing the naked with garments, and giving the hungry food. Blessed is he who turns away from the crooked³ path and walks along the straight path Blessed is he who sows the seed of righteousness, for he shall reap (it) sevenfold. Blessed is he in whom there is truth, to speak truth to his neighbour, . . . in whose mouth are (also) love and gentleness. Blessed is he who understands the Lord's works and gives glory to the Lord (our) God.⁴ (2 Eno. 6-14)

3. Now in this let the boaster boast: to understand and know the Lord, and to do justice and righteousness in the midst of the earth. (1 Sam. 2 : 10a : LXX) Better is a small profit with righteousness than great gains with

¹ *i.e.*, hostile, secretive.

² Hatred of sin does *not* imply hatred of the sinner.

³ *lit*: changing.

⁴ This fine set of Beatitudes may be compared with those in the Christian gospels (*e.g.*, Mt. 5 : 1-12).

injustice. (Prov. 15 : 29*a* : LXX) This place (Paradise) is prepared for the righteous who put up with all kinds of offence from those who exasperate their souls, who avert their eyes from wickedness and make righteous decisions, who give bread to the hungry and cover the naked with clothing, who lift up the fallen and help injured orphans, who walk faultlessly before the Lord's face and serve Him alone—yes, for them is this place prepared as an eternal heritage.¹ (2 Eno. 9)

52 A

What father is as sweet and kind as Thou, O Lord ? (Asen. 12) Better (is) tireless persistence in seeking the Lord than (to be) a masterless charioteer of one's own life ; (Sir. 20 : 31*a*) better is confidence in the only (real) Master than with a dead heart to cling to lifeless things !² (Sir. 18 : 29*a*) (So then) let all your actions be for Heaven's name ! (PA 2 : 12)

54 A

1. O Lord, Thy Word is the life of all Thy creatures ; (Asen. 12) before him who denies its Divine origin hell's doors shall never close, and he will be condemned to stay therein for evermore. (Seder 'Olām, iii)³ But the

¹ Found in the Serbian manuscript.

² Ba'alshem Tov said : " Every religious action, to be of any avail, must be done with enthusiasm " (Schechter, p. 39).

³ Said by Rabbi Akiba, a Palestinian Tannā (teacher) of the second generation (A.D. c. 40-130), and a martyr.

Truth, it remains and is always strong, it both lives and conquers for ever and ever; . . . great is Truth and prevails! (1 Esd. 4 : 38, 41)

2. The Law¹ is one of the seven things existing before creation; (Pes. 54a) of Divine origin, it is full of wisdom and free from every blemish. (Arist. 31) The Law¹ never perishes² but abides in its own glory; (2 Esd. 9 : 37) there is no earlier and no later in the Law.³ (Pes. 6b) Even before the world was created, repentance was called into being, (Pes. 54a) (at) the beginning of the earth-sphere⁴ and before the goings-forth of Time began, and before the assemblies of winds blew,⁵ even before the voices of thunder roared and before the flashes of lightning shone out, before the foundations of Paradise were firmly laid, and before lovely flowers were seen, even before the manly impulses⁶ were implanted, and before the countless hosts of Angels were assembled, before even the heights of Space were lifted up,⁷ and before the extents of the skies were

¹ i.e., Tōrāh, all God's revealed Teaching for man's spiritual life.

² Cf. Mt. 5 : 18, a typical Jewish saying from Jesus, 'Rabbi Yehoshua ben Yosef.'

³ Thus there is no question of the relative age of any single prescription; words of the Eternal are timeless. This does not deny or assert the discoveries of Biblical critics; the orthodox are not concerned with them at all.

⁴ or : the age, the world.

⁵ Lat : *antequam spirarent conventiones ventorum* ; presumably the Divine Spirit which brooded on the waters at Creation.

⁶ or : movements of virtue ; Lat : *antequam confirmarentur motus virtutes*. Virtue arises before the virtuous Angels.

⁷ Lat : *antequam extollerentur altitudines aerum* ; note the plural number *aerum*.

named, even before Zion the footstool was conceived.¹
(2 Esd. 6 : 1-4)

3. When ten men sit down together to study the Law, (God's) Presence dwells among them. . . . If three have eaten at one table and have spoken there anything about the Law, (it is) as if they have eaten at the Table of the Omnipresent One. . . . (When) two sit together and something about the Law (passes) between them, the Presence abides between them.² . . . Even (if only) one studies (the Law), the Holy One—blessed be He!—fixes a reward. (PA. 3 : 6, 3, 2) The reward is equal to the labour, (PA 5 : 23) and if you have laboured at the Law, there is much reward to give you. (PA 4 : 10) God Himself sits and studies the Law. (AZ 3b)

4. Walk in simplicity according to all His Law, . . . ceaselessly reading the Law of God ; (T. Levi 13 : 1-2) busy yourself with the Law, and be lowly of spirit before all men, . . . for mortal man must expect only worms. . . . (But) anyone who derives worldly benefit from the words of the Law takes his life away out of the world.³ (PA 4 : 10, 4-5) The Law is to be studied with self-denial, even at the sacrifice of one's life ; and one should devote himself to this duty even in the very hour of

¹ A variant reads : "ere the chimneys in Zion were heated", the word *aestimaretur* is probably correct.

² God is manifest where His Word contacts the soul of even one single man ; cf : "where two or three are gathered together in Thy name" in the Christian prayer.

³ As in India, it is a sin to sell spiritual knowledge ; the teacher must share his wisdom freely with the accepted pupil.

death. (Ber. 63b)¹ A foreigner who studies the Law is as great as the High Priest. (Baba Qamma, 38a)

55 A

1. Wisdom . . . shall open her mouth : . . . "I came forth from the mouth of the Most High and enveloped earth like a mist ;² I settled in the heights, and my throne (was) in a pillar of cloud. Alone I circled the round of heaven and walked in the depth of abysses." (Sir. 24 : 1-5)

2. For Wisdom is more active³ than any movement, and she pervades and is spread out through all things by means of (her) purity.⁴ For she is the breath⁵ of God's power and an outpouring⁶ of the sheer⁷ glory of the Almighty—for this reason can nothing defiled creep into her. For she is the brightness⁸ of everlasting Light and unspotted mirror of God's active energy,⁹ and (the) image of His goodness. (Wisd. 7 : 24-26) She exerts herself mightily from one end to another and serviceably¹⁰ orders the whole (universe), . . . for she is initiated into

¹ Found also in Sotah 21b and Shab. 83b.

² Gk : *kai hōs homikhlē katekalupsa gēn.*

³ *lit* : motive, stirring.

⁴ Being so subtle, she can enter within everything.

⁵ *lit* : steam (Gk : *atmis*).

⁶ *or* : emanation, influence (Gk : *aporroia*).

⁷ *or* : unmixed, incorrupt (*eilikrinēs*).

⁸ *or* : reflection (Gk : *apaugasma gar esti phōtos aīdiou*).

⁹ Gk : *kai esopton akelidōton tēs tou Theou energeias* ; i.e., it perfectly reflects God's creative power in the soul.

¹⁰ *or* : sweetly, gently (Gk : *dioikei* . . . *khrestōs*).

the knowledge of God¹ and possessed of² His works. (Wisd. 8 : 1, 4) Being one, she can yet do all things and, remaining in herself, she renews all things, and entering holy souls down the ages³ she fashions friends of God and Prophets. (Wisd. 7 : 27)

3. Before all things was Wisdom created and the understanding of Prudence⁴ from the Aeon ; (Sir. 1 : 4) for her most real beginning is the desire for discipline,⁵ and the concern for discipline⁵ is love, and love the keeping of her laws, and heeding her laws the ensuring of immortality, and immortality makes (us) very near to God. Therefore a desire for wisdom leads to a Kingdom, (Wisd. 6 : 17-20) for God loves none save the one who dwells with Wisdom. (Wisd. 7 : 28)

4. The love of the Lord is Wisdom's glory ; . . . the revering of the Lord is a gift from the Lord (Himself), for it sets a **man** upon the path to love. (Sir. 1 : 10, 12)⁶ Immortality is in the relationship⁷ with Wisdom, (Wisd. 8 : 17) for she is more glorious than the sun and above every constellation of stars. (Wisd. 7 : 29) To know Thee well,⁸ (O God,) is absolute righteousness, and to know Thy power is the root of deathlessness. (Wisd. 15 : 3) Silence is the fence (built) round wisdom. (Pol. 289)

¹ or: experience (Gk: *mustis gar esti tēs tou Theou epistēmēs*). Note that the word used is not *gnōsis*.

² or: chooser of.

³ or: generations.

⁴ or: purpose for ever, (Gk: *sunesis phronēseōs ex aiōnos*).

⁵ or: learning, education (*paideia*).

⁶ An addition to the usual text.

⁷ or: contact.

⁸ i.e., realise (Gk: *to gar epistasthai se*).

5. (On earth) Wisdom found no place where she could dwell, and then a home was assigned to her in the heavens; (when) Wisdom went out to make her abode among the children of men, she found no resting-place; (then) Wisdom returned to her own sphere and took her seat among the Angels.¹ (1 Eno. 42 : 1-2)

56 A

The wine belongs to the Master, but the waiter receives the thanks. (Pol. 288) Do His will as your own will, so that He may do your will as His will; put your will aside in face of His will, so that He may set the will of others aside before your will. (PA 2 : 4) Whoever looks into four things had better not have been born: the things above and things below, the things that were before (creation) and things that shall be (in the future).² (Hag. 2 : 1)

57 A

Over the place where the righteous and the holy ones are there is no darkness,³ but they are always in the light. (Ap. Zeph. 3)

¹ We should beware of exaggerating the personification of Wisdom (Sophia) even in these later Jewish works; the process was a gradual one and did not reach fulfilment until Valentinian days of the Christian Gnosis in Egypt.

² Here the speculations of Jewish Gnostics are condemned: enquiry into the nature of Heaven, and into what existed out of which God created the universe—such as we find in our GY 1 A (2 Eno.), and into the way whereby God will fulfil His prophecies for Israel. How and when are His secrets, and faith is undermined by the failure of our researches into them.

³ *i.e.*, God always shines on them (Cop: *men-keke hoop n̄pma etrimo*) with His love and care.

58 A

Those who love Him shall be like the sun ; (Shab. 88b)
rich and noble and poor—the glory of them (all) is the
revering of the Lord. (Sir. 10 : 22)

60 A

1. The eternal (3 Mac. 6 : 12) merciful God and
Father (3 Mac. 5 : 7), who created the whole and rules
over all, (3 Mac. 2 : 3) the Holy God (3 Mac. 7 : 10)
Holy among holies, (3 Mac. 2 : 2) created the world for
the sake of His own people.¹ (As. Mos. 1 : 11) Only the
children of the Hebrews are invincible in virtue's cause ;
(4 Mac. 9 : 18) does Babylon, then, do better than Zion ?
(2 Esd. 3 : 31)

2. Thou, O King, having created the boundless and
illimitable earth, didst choose out this City, . . . Thy
dwelling-place. The heaven of heavens is inaccessible to
men, but since Thou didst resolve (to set) Thy glory in
Thy people Israel, Thou didst sanctify this place,² . . .
and loving the house of Israel Thou didst truly promise
that if we fell away and misery overtook us, and then
coming to this place we should pray, Thou wouldst
hear our supplication. Now indeed Thou art faithful
and true. (3 Mac. 2 : 9, 15-16, 10-11)

3. And now, O Lord, behold these people who have
(always) been valued at nothing³ are ruling over and

¹ Because He wanted a nation devoted to Him alone, and the
ideal Israel is His 'servant'.

² To allow them to come in close contact with God.

³ *i.e.*, the heathen nations.

devouring us, while we Thy people, whom Thou hast called (Thy) firstborn, alone-born, dearest lover,¹ have been given over into their hands. Now if for our sakes the world was created, why do we not possess the world² our inheritance? How long (shall) these things (go on)? (2 Esd. 6 : 57-59) Reveal Thyself in the time of our affliction!³ (Est. 14 : 2; LXX)

67 A

True repentance of a godly kind drives away the darkness, enlightens the eyes, gives knowledge to the soul, and leads the mind to salvation. (T. Gad 5 : 7) Neither can you while you are in darkness do the works of light.⁴ (T. Naph. 2 : 10)

70 A

A man shall arise like the sun of righteousness, walking meekly and righteously with the sons of men; and in him no sin shall be found. Then the heavens shall be opened to him, to pour out the Spirit, blessing of the Holy Father, (T. Jud. 24 : 1-2) the God of glory, the eternal King, (1 Eno. 25 : 7) the Lord of Spirits. (1 Eno. 37 : 2) On you he shall pour out the spirit of

¹ Lat: *quem vocasti primogenitum, unigenitum, aemulatorem carissimum*. It is the theme of GY 62-63.

² This always puzzled Israel. Has then their God no power to give the world into the hands of His servants?

³ Gk: *gnōsthēti en kairōi thlipseōs hēmōn*.

⁴ A striking parallel with Jn. 12 : 35 and 1 Jn. 2 : 11.

grace, and you shall truly be sons to him and walk from first to last in his commandments. (T. Jud. 24 : 3)¹

71 A

Be gracious to Thy people, be satisfied with my punishment for their sake! Make my blood their expiation, and take my life in place of their lives!² (4 Mac. 6 : 28-29) (It will be so,) for a treasure of (good) works is stored up for you with the Most High, but it will not be shown to you until in the very last times.³ (2 Esd. 7 : 77)

72 A

If you will not listen to My voice, surely this great and numerous swarm will turn again into a small (group) among the nations where I will scatter them ; . . . then they will recall (Me) to their memory in the land of their exile, and they will know that I am the Lord their God ; . . . and they will praise Me in the land of their exile and remember My Name and turn away . . . from their evil deeds. . . . Then shall I restore them to the land, . . . and they shall rule it, and I will increase them, nor shall they ever decrease. . . . Neither shall

¹ It is probable that these passages refer to the "Master of Justice", Essene reformer who was put to death under one of the later Asmonean Kings, in B.C. 65.

² A very similar prayer is uttered by the martyr-virgin in Ap. El. as she is being put to death.

³ Lest it awake complacency, or even pride.

I ever again move My people Israel from the land which I have given them. (1 Bar. 2 : 29-35)

74 A

1. Our Sanctuary¹ has been made a desert and our Altar broken down, our Temple destroyed ; our lute has been shamed,² our hymn has become silent,³ our rejoicing (is) at an end ; the light of our lampstand has been put out, the Ark of our Covenant stolen away by force,⁴ our holy things have been defiled and the name by which we were called profaned. Our children have suffered insult,⁵ our priests been burnt, and our levites have gone into captivity ; our maidens have been deflowered⁶ and our wives have suffered violence ; our righteous men have been carried off, our little ones betrayed, our youths enslaved, and our strong men made weak. And, what is worse than all, the Seal of Zion,⁷ because it has now fallen back from its glory, has also been given over into the hands of those who hate us. (2 Esd. 10 : 21-23)

2. For the nations have thrown a reproach on Jerusalem by trampling it down,⁸ (Ps. Sol. 2 : 20) the nation

¹ or : purification (Lat : *sanctificatio*).

² or : humiliated.

³ or : is refuted (Lat : *dissoluta est*).

⁴ Lat : *et arce testamenti nostri direpta est*. So the Covenant itself must be deemed at an end.

⁵ Lat : *contemeliā passi sunt*,

⁶ Lat : *coinquinatae sunt*.

⁷ Lat : *signaculum Sion*, i.e., the wonder of Zion, revealed by God's Presence visible in the Temple.

⁸ Gk. *ōneidisan gar ethnē Hierousalēm en katapatēsei*.

of the mighty God ; (Sibyl. 4 : 194) her beauty has been torn down from the throne of glory. She has girded on sackcloth instead of the garment of loveliness, (tied) a rope round her head in place of a crown, and has put away the diadem of glory¹ which God had put upon her. (Ps. Sol. 2 : 20-22)

3. Zion has been taken from us, and now we have nothing left save the Mighty One and His Law.² (2 Bar. 85 : 3) The shepherds of Israel have perished, the lamps which used to give (us) light have been put out, the fountains whence we used to drink have withheld their flow, and we are left in the darkness . . . and the thirst of the wilderness. (2 Bar. 76 : 13-14)

4. O Israel, (1 Bar. 3 : 24) shepherds and lamps and fountains (all) came from His Law; and though we depart, yet the Law remains. So then if you have respect for the Law, . . . a lamp shall not be wanting, a shepherd shall not fail, nor shall a fountain run dry!³ (2 Bar. 76 : 15-16)

75 A

1. What is it, Israel? What that you are in the land of enemies? You have grown old in a foreign land, have been defiled with the dead and counted among those who (go down) into the Unseen. You have forsaken the

¹ Gk. *mitran doxēs* ; the word used for the Bishop's 'mitre'.

² This was actually the position after the fall of Jerusalem in A.D. 70 and until our own days.

³ The prophet consoles Israel with the teaching that the Law of God is ever with her and includes *all* she needs.

fountain of wisdom; had you walked in God's way you would have dwelt in peace for ever. (1 Bar. 3 : 10-13) You have been sold to the nations, not to be destroyed (but) because you angered God; . . . for you provoked your Maker by sacrificing to demons and not to God; ¹ you have forgotten the God who brought you up, and have even grieved Jerusalem ² that nursed you. (1 Bar. 4 : 6-8)

2. Do not forget Zion, but hold in memory the misery of Jerusalem; (2 Bar. 31 : 4) remember the Law, and Zion, and the Holy Land, and your brethren, and the Covenant of your fathers; and do not forget the festivals and sabbaths. (2 Bar. 84 : 8) (At the same time) let the welfare ³ of the place you live in be your own, (Zeb. 102a) (for) the laws of the country, even if unjust, must be obeyed. (Ket. 111a)

76 A

1. We have erred, acted impiously, done wrong, O Lord our God, against all Thy claims (on us); let Thy wrath turn away from us, for few of us (now) remain among the nations where Thou hast scattered us, (1 Bar. 2 : 12-13) and those who used to contradict Thy promises

¹ This was true of the early Exile in B.C. 586, and must be allegorically understood of the longer Exile since A.D. 70. Is it the love of money, imposed on Jews by the Christians, excluding them from all livelihood save through usury?

² They did terribly by internal massacres, etc., in A.D. 68-70.

³ or : interests. Faithfully carrying out these instructions, Jews have always been loyal citizens of the countries they have lived in—despite all Hitler's slanders of them.

have trampled underfoot those who would believe Thy covenants. If indeed Thou hast so utterly hated Thy people, Thou oughtest to chastise them with Thy own hands (and not through those who hate Thee)! (2 Esd. 5 : 29-30)

2. O Lord, look down from Thy holy abode and consider us; bow down Thy ear, O Lord, and hear! (1 Bar. 2 : 16) Blot out our sins and dissipate our offences; and reveal Thy mercy at this hour! (3 Mac. 2 : 19)

77 A

1. Who are you to tempt the Lord? Your words are not such as to stir up pity, but rather to rouse anger and kindle indignation. You have fixed a time for the Lord's compassion, and at your own will have settled a day for Him! But because the Lord is patient, let us repent of this thing and with floods of tears implore His pardon. (Judith 8 : 12-16) Wash your whole bodies in ceaseless streams and, raising your hands to heaven, seek pardon for (your) former deeds, with praise expiating bitter impiety; and God will give repentance. If in your hearts you will all practise honoured piety, He will not destroy but will restrain (His) wrath once more. (Sibyl. 4 : 165-170)

2. For as it was (once) your mind to stray from God,¹ so turning round seek Him ten times more; for He who has brought misfortunes on you shall bring on you everlasting joy along with your salvation. (1 Bar. 4 : 28-29)

¹ Gk. *hōsper gar egeneto hē dianoia humōn eis to planthēnai apo tou Theou.*

For what is to be must be the object of (our) desire, and we set our hope on what shall come afterwards, for that is a time which shall never pass away. (2 Bar. 44 : 11)
 For I have looked to¹ the Eternal for your salvation, and joy came to me from the Holy One, because of the mercy which shall swiftly come to you from the Everlasting One, your Saviour. (1 Bar. 4 : 22)

78 A

1. Praise the King of Ages, so that His Tent be joyfully built in you again, . . . Jerusalem, . . . and gladden the prisoners in you, and love the miserable ones in you. (Tob. 13 : 9-10) For if you endure and persevere in looking to Him and do not forsake His Law, the times shall change to good over you and you shall see the consolation of Zion.² (2 Bar. 44 : 7)

2. Take courage, Jerusalem, for He who named you will comfort you;³ . . . look to the east,⁴ Jerusalem, and see the gladness which is coming to you from God ! (1 Bar. 4 : 30, 36)

80 A

From the sun⁵ God shall send a King who shall make all the earth desist from ruinous war. (Sibyl. 3 : 152)

¹ *hit* : I have hoped towards (Gk : *elpisa epi*).

² Almost the Prayer following our GY 93 !

³ Cf. GY 79 : 3. To name is to claim as one's own.

⁴ *i.e.*, to the dawn of the Messianic age.

⁵ *i.e.*, presumably from the sunrise, the dawn of joy, the East.

He shall bless with wisdom and gladness the people of the Lord; and he himself shall be pure from sin¹ to rule over a great people.² . . . He shall gather together a holy people whom he shall lead in righteousness, and judge the tribes of the people sanctified by the Lord his God; nevermore shall he let unrighteousness camp³ in their midst, neither shall any man who knows wickedness dwell with them. . . . In the wisdom of his righteousness shall he judge peoples and nations. (Ps. Sol. 17 : 40-41, 28-29, 31)

81 A

May God purify Israel for the day of mercy and⁴ blessing, for the day of choice and⁴ rulership of His Anointed! Blessed are they who are born in those days, to see the good things of the Lord which He shall do for the coming generation, (Ps. Sol. 18 : 6-7) to know the good fortune of Israel! . . . He shall purify Jerusalem with a consecration as was also in the beginning, so that nations shall come from the end of the earth to see her glory . . . and to see the glory of the Lord with which He has adorned her. And he (shall be) a righteous King over them, taught by God, and in his days there shall be no injustice in their midst; . . . he shall have peoples (out) of the nations to serve him under his

¹ The King must be God's representative, and holy like Him.

² *i.e.*, all humanity.

³ *or* : bivouac, lodge (even for one night)—a *holy* people.

⁴ *lit* : in (Gk : *en eulogiāi*).

yoke, . . . for he shall smite the earth with the word of his mouth for ever.¹ . . . The Lord Himself is our (real) King² for ever and beyond; . . . may God hasten His mercy upon Israel! (Ps. Sol. 17 : 50, 33-36, 32, 39, 51)

82 A

Put off, Jerusalem, the robe of mourning and of your misfortune,³ and put on the beauty of the glory (coming) from God for ever! Throw around (you) a double-cloak⁴ of the righteousness (that comes) from God, set on your head the diadem of glory of the Everlasting One; for God will show to all that is under heaven your brightness, because your name shall for ever be called by God: "The Peace of Righteousness and the Glory of Devotion (to God)".⁵ (1 Bar. 5 : 1-4) The Most High God, the sole Eternal God, shall arise and reveal Himself to chastise the nations and to destroy all their idols. Then shall you be happy, O Israel, and climb on the neck and wings of the eagle; the (days of your sorrow) shall be ended, and God shall exalt you and bring you to the starry heaven, place of His abode! (As. Mos. 10 : 7-9)

¹ This is the account of King Messiah as held by the Jews of Palestine in the days of Jesus. Did he fulfil it?

² Though Messiah rules, it is as God's Viceroy; He is the real King.

³ Gk: *tēn stolēn tou penthous kai tēs kakōseōs sou*.

⁴ Gk: *peribalou tēn diploidā*; i.e., of double length, completely veiling the form.

⁵ Gk: *eirēnē dikaïosunēs kai doxa theosebeias*.

83 A

1. Arise,¹ Jerusalem, and stand upon the height, and look around towards the east, and see your children gathered from the setting of the sun until the east² by the word of the Holy One, rejoicing in the remembering³ of God! (1 Bar. 5 : 5) From the north they come in the gladness of their God, from far away has God assembled them from the isles ;⁴ (Ps. Sol. 11 : 4) they went out from you on foot, led by enemies, but God brings them home to you having assumed glory as the throne of (His) Kingdom. (1 Bar. 5 : 6) High mountains has He levelled down into a plain for them, the hills have fled away from their approach! (Ps. Sol. 11 : 5)

2. For God has decreed that every high hill be levelled down and longstanding banks⁵ and ravines be filled up to the making-even of the ground, so that Israel may go safely on foot in the glory of God. Moreover by God's command the thickets and every fragrant tree shall overshadow Israel, for God shall lead away Israel joyfully by the light of His glory, together with the mercy and righteousness⁶ (which come) from Him. (1 Bar. 5 : 6-9)

¹ *i.e.*, as if from the dead (Gk: *anastēthēti*).

² Gk: *apo hēliou dūsmōn hēōs anatolōn*.

³ *or*: memory ; *i.e.*, that God has remembered them.

⁴ *or*: coastlands, in Heb.

⁵ *or*: everflowing beaches (Gk: *thinas aennaous*).

⁶ *or*: triumph (?). In Gk: *dikaïosunēi*, Heb: *tsdāqah*.

86 A

If you follow after righteousness, you will attain and put it on as a long robe of glory. (Sir. 27 : 8) Those who are Mine, says the Lord, cannot be overcome, nor shall they be alarmed in the war !¹ (Ap. El. 8) I shall cleanse **Israel** so that from that day for ever they shall never turn away from Me. (Jub. 1 : 23)

90 A

Before the Creator's throne there is no difference between Jews and pagans, since among the latter there are many noble and virtuous. (RhS. 1 : 57a)² They shall bring from every land frankincense and gifts to the House of the great God, (Sibyl. 3 : 772-773) bringing as gifts (also) her sons who had fainted. (Ps. Sol. 17 : 34)

91 A

(God is) the immortal Sire of all men. (Sibyl. 3 : 604)

92 A

For the chosen ones there shall be light and grace and peace, salvation, a pleasant radiance, shall be for them, and they shall inherit the earth, (1 Eno. 5 : 7) guides of

¹ Cop : *tinou ce senacencam arau . . . en oude senaer-hnōhe en hemppolemos.*

² From the *Rosh-ha-Shānāh* of the Jerusalem Talmud.

life to all men. (Sibyl. 3 : 195) And then shall wisdom be granted to the chosen ones, and they shall all live and never sin again; (1 Eno. 5 : 8) all the children of men shall become righteous, and to Me shall all the nations offer adoration and praise; (1 Eno. 10 : 21) and their lives shall be increased in peace, the year of their joy be multiplied in eternal gladness and peace all the days of their life. (1 Eno. 5 : 9)

PRAYER

Hear, O Israel, YAHWEH our God, YAHWEH is ONE; . . . our Redeemer, YAHWEH of Hosts is His name, the Holy One of Israel; . . . blessed be His name whose glorious Kingdom is for ever and ever! (*Sabbath Morning*)

It is our duty to give praise to the Lord of the Universe, to glorify Him who formed creation, for He has not let us be like the nations of the (other) lands; . . . for they prostrate themselves before vanity and folly, . . . while we bend the knee . . . before the King of the Kings of Kings, the Holy One—blessed be He! (*'Alenu Prayer*)

Blessed art Thou, O YAHWEH, who blessest Thy people Israel with peace. . . . Thou art holy and Thy Name is holy, and holy beings praise Thee daily. . . . Accept, O YAHWEH our God, Thy people Israel and their prayer; restore the service to the Oracle of Thy

House, and may the service of Thy people Israel be ever acceptable to Thee. . . . Let our eyes behold Thy return in mercy to Zion, . . . and there we will serve Thee with awe as in the days of old and as in ancient years. (*Sabbath Morning*)

We wait for Thee, O YAHWEH our God, soon to behold Thy mighty glory, when Thou wilt take away the loathsome things out of the earth, . . . when the world shall be regenerated by the Kingdom of the Almighty and all the children of flesh shall invoke Thy Name, when all the wicked of the earth shall be turned to Thee . . . and Thou shalt be King over them speedily and for evermore. For Thine is the Kingdom, and Thou shalt reign in glory to all eternity! (*'Alēnū Prayer*)

Şema' Yisrāēl, Adonāy Elohēnū, Adonāy Eḥad !

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